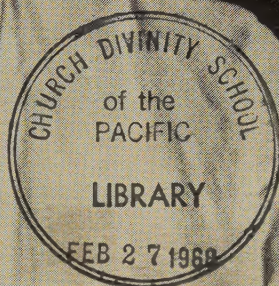


THE episcopalian

MARCH, 1968

In Vinh Son Village, Page 12



are you using the new Liturgy?

DOES GOD BELIEVE IN YOU?

If Jesus is a stranger to us today, it may not be because He is out-of-date, but because we no longer believe in ourselves.

THE BAPTISM of Jesus surely points in the direction of what he had to do, of his ministry. "Thou art my Son, my Beloved; on Thee my favour rests" (Mark 1:11) suggests that in this experience Jesus did not come to have faith in God. He became newly aware that God had confidence in him. The story of the temptation in the wilderness seems to me to confirm this supposition.

The personal battle he fought out during those forty days does not center around "If there is a God," but around "If you are the Son of God." The essence of the three temptations described in the Gospels does not lie in the suggestion that Jesus could not rely upon God. In fact, the devil insists that this is precisely what he can and should do.

The devil took him to Jerusalem and set him on the parapet of the temple. "If you are the Son of God," he said, "throw yourself down; for Scripture says, 'He will give His angels orders to take care of you.'"

Here Jesus is tempted to live on the basis of anxiety. He is being invited to become "religious" almost precisely in the sense of which Bonhoeffer used that word. The suggestion is that the

essence of faith lies in whether you really believe that God will intervene on your behalf and save you from disaster.

Your own success or security becomes the central focus of your attention, and your religion will supply you with a form of supernatural insurance against an unknown future. The conflict between Jesus and the tempter is not that the tempter says, "You can't trust in God," with Jesus replying, "Oh, yes, you can!"

The whole encounter begins with the devil being engaged in a losing battle with himself to keep a straight face. At last he gives up the attempt at sobriety and roars with laughter! "You Jesus . . . son of a village carpenter; no, I beg your pardon, Son of God! Ha, ha, ha!"

That laughter entered the soul of Jesus and was to echo in his ears on that terrible night in Gethsemane. The tempter did not cast doubt upon Jesus' faith in God, but upon his belief that God had faith in him.

The terrible struggle in Gethsemane shows what it means to speak of Jesus as being the Secular Believer. Jesus did not sweat blood in the garden over the questions "Does God exist?" and

"Can I believe in Him?" His battle for faith was fought out in the context of profound faith.

The very form of his agonized prayer indicates this. "Abba, Father," he said, "all things are possible for Thee; take this cup away from me, yet not what I will, but what Thou wilt." (Mark 14:36) The hour had come; the hour of the supreme test. Jesus had refused the consolations of the sort of religion which reassures the believer by taking the crucial issues of life and death out of his hands and placing them into the hands of God.

What makes Jesus a stranger to us is not the fact that he has now become out-of-date, or that we have left him behind as we have come of age. What separates him from us is the anxiety of reality of our unbelief.

Jesus lived and died "well aware that the Father had entrusted everything to him." He calls us to the sort of faith which neither swaggers through life as though we were not accountable to God, nor timidly wants to hand back to God the responsibility He has placed into our hands, the responsibility to be His fellow workers in the world.

MEDITATION BY GEOFFREY AINGER

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LETTERS

FISH

We are very interested in determining how many FISH units [see THE EPISCOPALIAN, November, 1965; October, 1967] are now in operation in the United States. Would it be possible to request . . . that any FISH units operating send a note to: *The Fish*, c/o James Hansmann, 67 Harwich Road, West Springfield, Mass.

It would be appreciated if this could be done as soon as possible. We hope to start a quarterly bulletin to promote an inter-correspondence with groups and hopefully increase the power of this lay ministry.

JAMES HANSMANN
West Springfield, Mass.

HOLINESS OF HATS?

I agree with Mrs. Jean McCullough [Letters, January issue] that women who go hatless in church are showing disrespect. They no doubt would say there is no authority requiring them to wear hats in church. But should they lightly . . . disregard the . . . long tradition? On the other hand . . . why should not men wear hats in church? There is no apostolic direction for them to go bareheaded in church. Only respect for the holiness of worship stands in the way. Ladies, leave off your hats if you must; but ask your men to wear theirs.

HERBERT J. MAINWARING
Wollaston, Mass.

The . . . letter from Atlanta, Georgia, in reference to women's head coverings in church intrigued me. Somehow I can't believe our Heavenly Father is so much concerned with what is on a woman's head as He is with what may or may not be in said head.

I believe it is traditional that women's heads should be covered, but times change, as do women's hair styles. At Mass this morning two little girls sat in front of me, hatless and reverent.

THEODORA R. ELLIS
Hamilton, Ohio

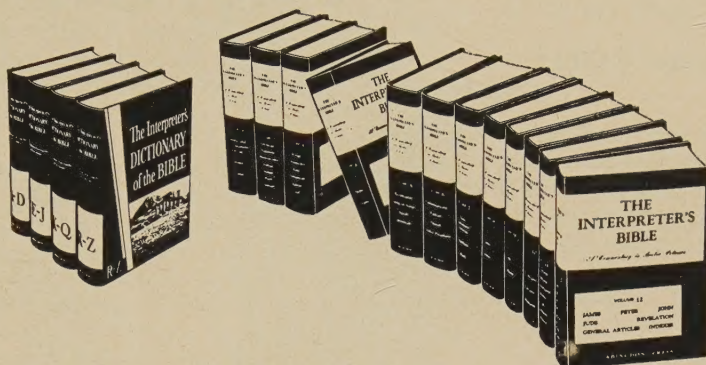
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I loved the article . . . [Are You Lock-

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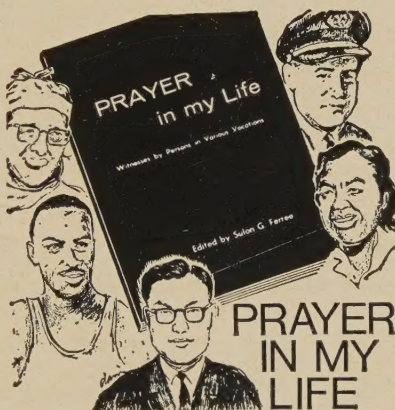
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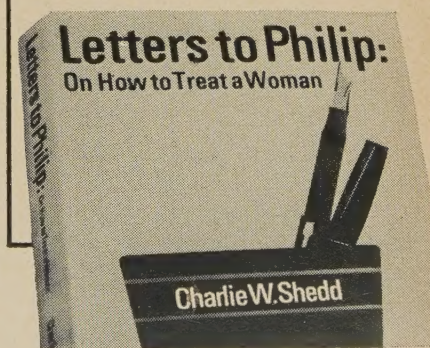
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DOUBLEDAY



ing Up Jesus on December 25?] January, 1968. And congratulations to your editorial staff.

MRS. THOMAS B. DAUGHERTY
Charleston, W. Va.

**SORRY ABOUT THAT,
NISHIZAKA**

Enclosed is this revolting, insulting, and bad taste selection for your cover [January, 1968]. How dare you? Whose idea is this? It must be a 1966 or '67, and it is a horrible caricature. . . .

MRS. CHARLES BLAKE
Roanoke, Virginia

**VIETNAM:
WHAT DO YOU THINK?**

The Interchurch Features reader-opinion poll which appeared in the February issue of THE EPISCOPALIAN has already elicited hundreds of replies. In a future issue we will report the complete results, but we thought you would like to see some of the comments which have come in so far.

The following are excerpts from letters attached to questionnaires or notes written on them:

► My answer to these questions—to-day. But tomorrow, having read more, heard more, and learned more about Vietnam, I might be of a different opinion.

► Why not a poll on the moral/legal or immoral/illegal nature of the war, its particulars, and the foreign policy which got us into this sickening mess? Why not ask how the war relates to U.S. urban crisis and concurrent "alienation" of American youth? Why not an article on the draft resistance movement in this country and in the Episcopal Church?

► I spent thirty months in the jungles in the Navy Seabees from Guadalcanal to the Philippines, fighting for what I thought was the freedom of speech, worship, and liberty for all. I don't feel a bunch of hippies, etc., can now take that away by listening to misguided Communistic leaders who are hiding behind our very freedom and liberty. I

feel we are falling down in not giving our younger people a real education in the meaning of life, liberty, and religion.

► I personally resent this kind of questionnaire and feel that the questions are baited and presumptuous. There is a growing feeling among many laymen that many of our clergy are making use of the Vietnam situation to elevate their personal egos by posing as experts in foreign affairs.

► The "war" has been turned into a political scapegoat and a means of improving our economy through large defense contracts and jobs.

However, I do not intend to picket the supermarket, White House, state capital, or any other place. Our young men are fighting for what they feel is important [even though] they didn't ask to be sent to Vietnam. I feel that we're going to fight for freedom in Vietnam, we should do it properly or not at all. Go in with all we've got and finish the job.

► This poll is too general. The Church should teach the Gospel and stay out of politics. If you are in a war, then fight to win, not play games with human life.

► I feel it is the duty of all to have service in Vietnam. I also feel it is one of the rights of this country not to tax part if one is truly a conscientious objector. We must be free to act as we believe. It is the place of the Church to help the young men to take a stand one way or another. But I do think both sides of the story should be understood by our young people.

► Just what purpose does the Vietnam poll serve? Many of the questions asked are whether clergy and church members should support individuals who put themselves above our constitutional processes. No one has that right in a civilized nation.

► What's victory when we've lost the people! I think we should use all the strength necessary to achieve victory over misery and oppression.

► I thank God that this nation has the wisdom to recognize and oppose the intentions of international Communism. Despite its nationalistic schisms, it remains the most crafty, most cruel, and most dangerous totalitarian force ever to threaten free men. That these United States can, in the midst of affluence and comfort, rise to the challenge and shed its blood in defense of the liberties of the world community is a responsible stewardship of the gifts God has bestowed upon us.

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FOR YOUR INFORMATION

In parish after parish, the new Liturgy of the Lord's Supper is on trial. On page 8, *THE NEW LITURGY: HOW WELL DOES IT WORK?* offers insights and practical examples on this Episcopal experiment. The author, the Rev. **Leo Malan**, is rector of St. David's Church, Queens, New York, and the chief coordinator of the Church's work of Prayer Book revision.

HALF A WORLD CLOSE, page 18, reports on the lively and growing MRI relationship between Hawaii and Western Tanzania. Author **Frederick Smith**, Honolulu public relations executive, speaks from personal experience as a vestryman of St. Christopher's Church, Kailua, Oahu.

Edward Rice, a freelance photo-journalist and former editor of *Jubilee* magazine, prepared VINH SON'S SPECIAL AGENT, page 12, after a recent trip to South Vietnam.

We—along with many readers—often lament the lack of space for Church history buffs. This month, however, take a look at MIAMI'S MEDIEVAL TREASURES, page 26, by Dr. **Trevor Wymer Moore**.

THE GOOD SAMARITAN IS ALIVE, page 15, marks **Mrs. Keith Lagerstrom's** first appearance in THE EPISCOPALIAN. She is a communicant at All Saints' Church, Salt Lake City, Utah.

While some critics claim that today's best writing appears in ads, anonymity is the fate of most copywriters. To correct this injustice, we are pleased to identify the "adman" responsible for the copy on page 48, which also appeared in a West Coast edition of *Time* magazine. He is the Rev. Dr. **Robert N. Rodehorst**, executive secretary of the Episcopal Executive Council's Division of Christian Ministries and author of a number of distinguished books.

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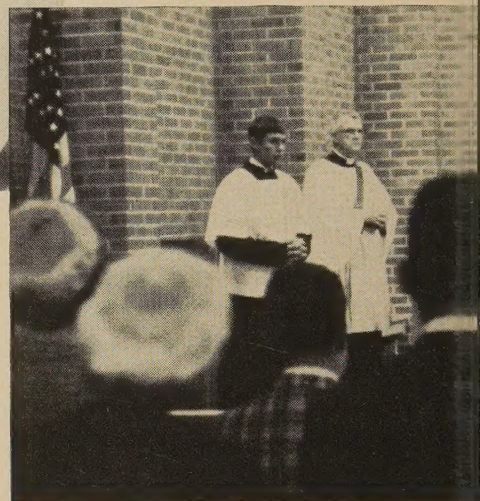
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Acolyte George Lindley (above) conveys the Peace to Mrs. Charles Harmany in the Church of the Mediator, Allentown, at a Diocese of Bethlehem (Pa.) demonstration trial use of the new Liturgy of the Lord's Supper.

...HO



THE NEW LITURGY

Some helpful comments on using the proposed Order for Holy Communion from the man who coordinates the work of Prayer Book revision.

BY LEO MALANIA

THROUGHOUT the life of the Church, devout Christians have found a variety of ways to express "decently and in order" the manner of their coming to the altar of God. For come they must. They are invited, and in their baptismal vows, they have agreed to come to God's house every Sunday to praise, to give thanks, to share, to rejoice.

But how are we to come? The proposed "Liturgy of the Lord's Supper," which is now being given trial use in many churches throughout the country, stresses the note of joy and gladness. And it sounds another note, that of corporate unity. We are not, it says, isolated individuals come to church for a brief period of personal prayer and private meditation. We are to be the Body of Christ, pro-

claiming to ourselves and to the whole world that this is what we are.

I believe in the importance of private prayer and silent meditation, if possible in privacy and solitude. A retreat is a wonderful time to develop the practice of contemplation. But Sunday worship is a public act, a gathering together, a ceremonial banquet. That's what St. Paul had in mind when he scolded the Corinthians for turning the divine celebration into a time of gorging and guzzling. "What, have you not houses to eat and drink in? . . . And if any man hunger, let him eat at home." Or, as Lady Macbeth reminds her husband in Shakespeare's play,

To feed were best at home;

From thence, the sauce to meat is ceremony;

Meeting were bare without it.

These then are the three main accents of the proposed Liturgy: joy, corporateness, ceremony.

Joy and Gladness

This is the dominant note throughout: in the new opening *Doxology*; in the *Gloria* restored to its traditional place at the beginning; in the alternative of the *Te Deum* the ancient chant associated with victory and triumph; in the possibility of omitting the Penitential Order except

CELL



The Rev. David W. Jones, rector of St. Andrew's Church, Bethlehem, is the celebrant at the demonstration service (above), while Vestryman Charles Harmany (left) leads the congregation in the new litany of intercessions.

DOES IT WORK?

for certain specified occasions; in the Peace—of which more later; in the Offertory sentence, “Let us with gladness present the offerings and oblations of our life and labor unto the Lord.”

The note of joy is sustained in the longer forms of the Presentation, and in the Consecration where the every-Sunday Preface recalls our Lord's victory over death. Even in the new Prefaces of the Penitential seasons the trumpet call of victory resounds: “. . . To make us sons and heirs in him of everlasting life . . . that . . . we may without shame or fear rejoice to behold his appearing” (Advent); “. . . by whose grace we are able to triumph over every evil . . .” (Lent).

The new prayer of Consecration presents our redemption in a more creative, less legalistic light, through the reminder that we were made in the image of God, and that our Lord took our nature upon him. His passion and death are thus seen as the restoration of the divine image in us.

We Are the Body

The sense of corporateness is also sustained throughout the proposed Liturgy. We say “We Believe. . . .” and thus the Creed is no longer a purely personal statement,

but the affirmation of the faith of the whole Church in which our wobbly and inadequate personal faith is enlarged and sustained.

To me, the most moving affirmation of our unity as the Body of Christ is in the exchanges of the Peace and in the Prayer of Intercession.

Those who are too shy to engage in the exchanges of the Peace are missing a lovely experience. Let us admit that anything new is always going to feel awkward at

What Is Your Experience with the New Liturgy?

The editors welcome your practical suggestions or comments under the general title, “How We Are Using the New Liturgy,” and will use as many as possible in forthcoming issues. Please keep your comments brief—200 words or less would be ideal—and send them to New Liturgy, c/o *The Episcopalian*, 1930 Chestnut Street, Philadelphia, Pa. 19103.

The New Liturgy . . . How

first. But the fact that the very thought of exchanging the Peace with friend or stranger draws a blush or nervous giggle, is no reason for running away from it. Approach it in a spirit of fun and of shared adventure, and you will find that in receiving the Peace from one and in giving it to another, you are expressing almost sacramentally the very essence of your involvement in the Mystical Body of Christ.

St. Paul put it well when, in II Corinthians 1:3-7, he urged the people of God to remember that the comfort, the strength, we receive of God is not for our private benefit only, but in order that we may at once pass it on to others who are in any trouble. This is what the Peace symbolizes. Bring yourself to do it two or three times with a good heart, with reverence and a smile. You will find that the awkwardness gives way to a deeply moving awareness that all friendship and love is an act of exchange. All community is, after all, a meeting of one with

another; and our receiving becomes real when we give.

In doing the Peace at St. David's parish, Cambridge Heights, Long Island, the priest and acolyte place together the palms of their right hands as if for a handshake and cover one another's hands with their left hands. The priest says, "The peace of the Lord be always with you," looking directly at the acolyte. The acolyte responds, "And with your spirit."

Having received the Peace, two acolytes go to the rear of the church, where they exchange the Peace with two ushers; two other acolytes, having received the Peace from the priest, begin exchanging the Peace with members of the congregation, beginning at the front pews and working back. The first two acolytes, meantime, begin at the rear and move forward.

Members of the congregation on the aisle turn to their neighbors, and the Peace is passed on within each pew. It takes us 50 seconds. In a larger church it should be possible to complete the Peace within three minutes.

Then with the word "peace" still sounding in our ears we are invited into the great intercession with the words "In peace let us pray to the Lord." At St. David's, and I am sure this could be done in many churches, most of the petitions are assigned in advance to different members of the congregation on a rotating basis from week to week.

The whole prayer acquires a new and unsuspected dimension when we hear the voice of a layman praying from the midst of the congregation for the well-being of the Church, followed by the voice of a veteran praying for all those in authority. The voice of a nurse or doctor prays for those who minister to the suffering and the needy. I was deeply stirred when one of our communicants, the chief of maintenance of one of the large airlines, read the intercession for all whose work is dangerous and burdensome.

We did not plan the distribution of petitions by "occasions" as it were. It just happened this way one week and the following week, changed assignments gave a new and exciting revelation of our interdependence. The variety of voices and accents shows all the glorious diversity of the Church in her members, yet united in prayer and at peace within herself.

Ceremony

Here the opportunities are endless. We use a procession of acolytes with torches for the reading of the Gospel; the fanning out of the acolytes and the ushers for the Peace; the procession of laymen bearing gifts; the priest's ascension to the altar to begin the Consecration. In the proposed Liturgy it is not necessary for the priest

Dinosaurs Are Dying

The old churchmanship dinosaurs are dying.

Indeed, with the passage of a resolution authorizing trial use of the New Liturgy for the Lord's Supper, the first light of the new era may have broken in earnest. The trial rite is by no means a flawless document, but it is an honest attempt at renewal, and we shall all have a good look at it in the next three years. As a matter of fact, it may well be the second most significant thing we did at Seattle.

As everyone knows, the churchmanship signals have been switched with gay abandon in recent years: it is hard to know who's high or low anymore. But with the New Liturgy, the old signals will not merely be switched; they will be off altogether.

Nobody knows how to do the new rite: if we can resist the temptation to put up new signals in a hurry, we may well find ourselves in a state of blessed relief. Imagine! A chance to concentrate on worship instead of prejudices! Why, it would hardly be like the good old P. E. Church.

—ROBERT F. CAPON

Adapted, with permission, from *Tidings*, Diocese of Long Island

Well Does It Work?



About the Author

"I wondered how long it would take you," his wife said, when Leo Malania decided in 1965 to be ordained an Episcopal priest. He himself called it a logical extension of his twenty years at the United Nations. Russian-born, he served under three Secretary-Generals, was raised in the Russian Orthodox Church, and became an Angli-

can in 1955. In 1964, he graduated from Mercer School of Theology, Long Island, New York.

Known at the UN "as a man always willing to hear out someone with a problem," the 56-year-old former diplomat is rector of St. David's, Queens, New York. Recently he was appointed coordinating officer of the Standing Liturgical Commission, a position newly created at General Convention to provide liaison for commission members working on Prayer Book revision.

to be always behind the altar facing the congregation. Everything before the Consecration may be said from "some other suitable place."

The ceremonies need not all be on the side of elaborateness. At one week-day celebration, the Old Testament lesson was assigned to a laywoman. The priest and the congregation sat down. Because the reader's badly injured leg did not permit her to stand, she read the lesson sitting. The proposed Liturgy revealed how moving this could be because of its very simplicity; the people of God sitting down together to read His Word. This happened without planning. Next time we will do it deliberately, and even read the Gradual Psalm sitting, as some monastic communities and seminaries do. We'll see how it works.

And this, of course, is the real point of *trial use*—to see how it works. That's what *trial use* means. To be effective, it must be entered into in a spirit of fun and adventure—reverent fun and holy adventure. For in *trial use* we are partners with Christ and the Holy Spirit in helping to determine the mind of the Church in the conduct of worship.

In doing this, we need not denigrate or run down the Liturgy of the present Prayer Book. It is a beautiful

liturgy and I, for one, love its every word. But it is another style of celebration, worthy and beautiful. The proposed Liturgy has its own style: let us discover what this is. It has its own beauties: let us discover what they are; it may also have defects: let us discover what these are. The only way we can know is by doing, by experimenting, by trial use in a spirit of joy and gladness.

And of course it is important, indeed essential, to keep an open mind during the period of trial use. For this is a trial fitting of a new garment of praise, and in this instance, one fitting will not be enough.

What the final verdict on this proposed Liturgy may be, we do not know. It may be headed for the wastebasket. But as in any fair trial, we must suspend judgment until it has ended. Then, afterwards, we can sit down in peace and mutual charity and contribute our experience and our suggestions to the final verdict of the whole Church and the Holy Spirit. ◀

WANT SOME HELP?

The pictures illustrating this article are taken from a 44-frame color filmstrip produced by churchmen of the Diocese of Bethlehem. The film outlines the basic shape of the new Liturgy, its distinctive features, and some practical ways of using the new service experimentally. Copies of the 35mm filmstrip with an accompanying text can be secured by sending a check or money order for \$7.50 to The Diocese of Bethlehem, Department of Promotion, 826 Delaware Avenue, Bethlehem, Pennsylvania 18015.

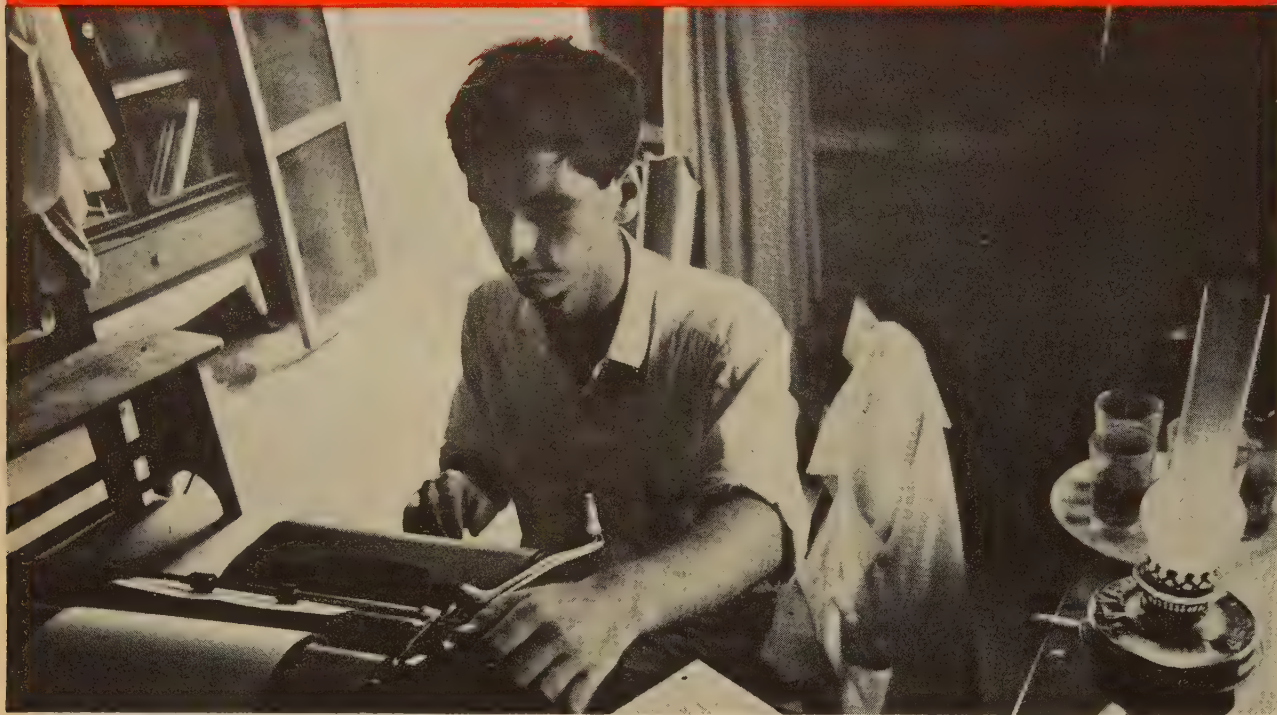
PRAYER BOOK STUDIES XVII—*The Liturgy of the Lord's Supper*, the Standing Liturgical Commission's study of its proposed liturgy (128 pages: \$1.50), and the smaller booklet, containing the service itself with red rubrics (40 pages: 30¢ each; 50 or more, 25¢ each), are available from Church Hymnal Corporation, 800 Second Avenue, New York, New York 10017.

Pew editions of the new Liturgy are also available (30¢ per copy, 25¢ each for 25 or more) from Morehouse-Barlow Co., 14 E. 41st Street, New York, New York 10017.

A skilled community organizer at 22, Herbert Ruhs has won the trust of a beleaguered South Vietnamese village with one "secret weapon"—he cares.

HERBERT RUHS

Vinh Son's Special Agent



HERBERT RUHS, 22, a wiry, energetic member of the International Voluntary Services, calls himself an "agent of change." As a community development worker, he eggs on the villagers of Vinh Son into taking things into their own hands. Otherwise the villagers, who have been uprooted four times, might give up trying.

Herb came to Vietnam in 1966. A native of Louisville, Kentucky, he attended Vermont's Goddard College for three years before volunteering for the Vietnam program. In time, he hopes to return to college and complete his degree in psychology. For now, however, his total concern is Vinh Son.

When Herb first arrived, after six weeks of stateside training in the Vietnamese language, he was prepared to

stay for one year and fully understood that the villagers would not automatically accept him.

Since then, he has learned to speak the language fluently, won not only acceptance, but unabashed love from Vinh Son, and signed up for an additional eighteen months of service.

His job is full-time: he gets involved in nearly everything that goes on in the village, from building a piggery to helping the children learn to read. His day begins at sunrise and ends late at night. When he takes a vacation, Herb travels to other Asian countries to observe community development projects.

"Herb is always working," say the villagers, who have never seen anyone put in so many hours, voluntarily.

The village of Vinh Son, population 1,200, lies a short distance off the

main highway leading north from Saigon. All day long trucks and tanks heading into action or returning from it, rumble past. Vinh Son militia, men from nearby villages, man guard posts along the road.

When Herb Ruhs arrived, the villagers had settled in only a few weeks earlier and were living in tents. In the nearly two years since, they have made some progress: now, for example, the people live in rough block-and-tin-roof houses which they built with donated materials and Herb's help. After many frustrating attempts to obtain seed, the villagers have finally been able to plant fifty-six hectares (about 137 acres) of rice but still have not been able to find fertilizer.

In Vinh Son's day-by-day struggle to live, one of Herb's endless duties



Above: Herb Ruhs (hand on chin) and Vinh Son's priest show a visitor a house-building project. Below: Elders like Mr. and Mrs. Paul Danh are much of Vinh Son's strength. Three of their five children are in the religious life; Mr. Danh teaches religion.



Above: Sun-baked in the dry season and knee-deep in red mud when the rains come, Vinh Son was a cluster of tents before the villagers were able to build these rough block houses.

VINH SON'S SPECIAL AGENT

is the search for jobs for the people: unemployment is critical, and some of the 214 families have no source of income at all.

The men of Vinh Son are mostly farmers, carpenters, woodcutters, masons, but they lack the common tools of their trade. About 100 villagers, mostly women, work at a nearby military base, earning the equivalent of sixty cents a day and spending half of it for bus fare.

While Herb is connected with International Voluntary Services, a private agency financed by government and private funds, he spends much of his time maintaining liaison with the several agencies, church-related and secular, at work in Vietnam. He also keeps in touch with the 520th Transportation Battalion Civic Action Group,

one of several organizations formed by United States military personnel to help Vietnamese civilians.

One of Herb's present goals is to get help for what he calls Vinh Son's "greatest aspiration for development of the village"—a church.

Back home in Louisville, Kentucky, Herb attended the Unitarian Church. The villagers are mostly Roman Catholic, and their priest has remained with them since their exodus from their first home in North Vietnam. The village cannot raise enough money to buy materials to build the church; secular agencies cannot spend funds for such purposes; Herb is patiently looking for the right agency or group that might be able to help.

Whatever his task of the moment, Herb never loses touch with the vil-

lagers themselves. After many months of prodding, pushing, and pitching in, he seems to have convinced them he is on their side. They smile when he comes around, and some of the old ones even talk over problems with him. Herb Ruhs is basically a shy, soft spoken man, which may partly explain why Vinh Son's people like him. The Vietnamese are, after all, a shy people.

Like all volunteers who work with Vietnamese civilians, Herb lives on a minimal income. During his term of service, \$80 a month is put in the bank for him at home. His living allotment of 8000 *piastres*, about \$66 per month does not stretch far, since he spends almost one-fourth of it on the modest room he rents in the village. He drives a borrowed jeep and

THE GOOD SAMARITAN IS ALIVE

IN OCTOBER 1951, I was driving east in a small '50 Ford bound for Donner Pass, California. I had been sad long enough to be past crying. My husband had just shipped out to sea for the Korean War. I had recently been hospitalized for hepatitis. The question was whether I had the physical strength to reach eastern Kansas to see my critically ill father before he died. As the Prayer Book says, there was no health in me.

The evening shadows, as I approached the summit of Donner Pass, seemed sinister. I decided I lacked the strength and courage to push my little Ford through the pass that night.

As night fell I stopped at an inn but was too exhausted to eat my evening meal in the picturesque little dining room. At last I quietly paid the bill and went to my room, hoping no one noticed.

Someone did. As I lay alone

a knock announced the innkeeper. She said, "I don't know how to say this but a lady of quality is concerned about you. She noticed you are in ill health, and she observed by your license plates you are far from home. Will you let her help?"

The next few minutes just happened. Tears dammed up for months flooded my cheeks. My hands covered my eyes trying to stop the sobs that came with the tears. Then I felt loving arms supporting me. A warm voice kept telling me I was safe and it was all right to cry.

In time my family was properly notified I would be delayed for a few days while a house guest in Grass Valley, California. I spent this time drinking hot cocoa by the fire, eating succulent meals, walking in the clean, brisk mountain air, and sleeping for long hours. Best of all, I chatted with my hostesses, two wise

and compassionate widows. I shall never forget their kindness.

Words failed me as I tried to thank my benefactor. I asked, "Why did you befriend me?"

"Because, my dear, I am a Christian," she replied. She further explained how in years past her brother had helped her. When she tried to thank him he instructed her to help others according to her faith. She, likewise, instructed me.

The Good Samaritan is alive in our time. God does work through people and can be everywhere with them. He can be felt through their love on a lonely journey as well as at the altar.

I am still trying to thank my Good Samaritan. Like doubting Thomas, I cannot always see the way; but, like my Samaritan, I try according to my faith.

—MRS. KEITH LAGERSTROM



Herb Ruhs contacts all sources of aid for the village. Here, he and the priest meet with a South Vietnamese officer for a "business luncheon."

spends little, if any, time on recreation.

Herb never mentions the danger he shares constantly with his Vietnamese neighbors. He knows, for example, that it would be foolhardy to venture outside the village at night, when he would be an easy target for Vietcong guerillas. He is far more concerned about the potential of the people and the country. "Vietnam is a rich country," he says, "and has a great future."

The condition of the people of Vinh Son is typical of more than a million Vietnamese civilians. Through twenty-five years of tragedy and war, they have struggled to maintain themselves as a village. Their search for settled peace and freedom began in 1954 in the north. They fought against the French, but after the Geneva Agreement, the old village split, and the people of Vinh Son headed south. Today, they are completely anti-Vietcong, but war to them has become less a cause than a constantly precarious condition of life.

Vinh Son's first try at resettling their community failed because of war. The second attempt survived a Vietcong attack that took the lives of

eighteen of their men. In 1966, after a six-month siege by the Vietcong, the village moved again. Vinh Son represents their fourth try in fourteen years to rebuild their community.

The obstacles are formidable. The village has no school and no teacher. It lacks a dispensary and a nurse.

Slowly, however, Herb and the villagers are beginning to make modest blueprints for the future. Fish ponds and pigpens are planned. The village priest took full responsibility for designing an inexpensive but workable well which now serves the village. Herb hopes for a library in some future day.

With the help of a shy young man from Kentucky, their own leaders, and their priest, the people of Vinh Son are trying again. They seem even cheerful, but after so many years of warfare and flight, their hold on hope is fragile. If they are spared further tragedies and given time, perhaps they can rebuild their lives. Perhaps. ◀

Vietnam Volunteers: How the Churches Help

Even if the war in Vietnam ended today, the suffering of its people would continue for many years into the future. Like many countries of Southeast Asia, Vietnam needs basic medical care as well as an almost endless amount of help to overcome poverty and ignorance.

Many agencies are at work in Vietnam, as sponsors of the few hundred volunteers who serve the civilians of that country.

Episcopalians, along with several other United States bodies of Christians, help this volunteer effort through the Vietnam Christian Service arm of Church World Service.

If you wish to participate in this effort, please send your contribution to The Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N. Y. 10017.

A LENTEN PILGRIMAGE / PART II

Change, its hazards and possibilities in the life of the Church, was the Pilgrimage topic in last month's issue. This month the editors have excerpted four additional segments from the report, Theological Freedom and Social Responsibility (Seabury, \$2.95), for your consideration as discussion starters on the nature and obligations of the Church today.

5th GRADE Faith

... The sad fact is that "the Faith once delivered to the saints" means for many the Faith once delivered (and never thereafter re-examined) in fifth-grade church school, or tenth-grade confirmation class. When the Church keeps theological discussion to this level, it creates a sort of "folk church," separating out an intellectual elite and denigrating the minds of the laity. ...

... Heritage and tradition are necessary if we are not to become an aggregation of theological ignoramuses, translating our religious instincts into free-wheeling individualism. But each translation of the Bible, each doctrine and creed enunciated by the Councils of the Church, each pronouncement of governing church bodies is couched in words. These words, and the search for their meaning and for the reasoning and revelation behind them, undergo and must undergo constant scrutiny. ...

—THEODORA SORG

The Church: It

... The Church owes it to its own nature, first of all, to be related to, in constant communication with, the world. The obligation to such steady, informed dialogue, in terms of both thought and action, is not an option; it is the Church's breath of life.

Without the constant restatement of its teachings the Church could be no continuity to its life—it would be no more than a memorial society. Equally, without the constant reassessment of its public actions, its witness within society, there would be no way to maintain its distinctive way of life, arising from its nature.

The Church also has an obligation to its Creator, who is not only the source of the Church's life and tradition but of all truth, wherever and however discerned. Faithfulness to Him therefore plainly requires of the community the ceaseless, restless, arduous work of relating its saving acts in the gospel and the Church to all else that He does. [It requires] that the gospel . . . be heard on the terms which any given world understands, that the teaching of the community be held in the same frame of reference as that in which all truth is held, that the community itself, generation by generation, . . . faithfully understand its own nature and remember aright the fullness of its tradition.

Again, the Church's obligation to minister in Christ's name to men and women requires that it enter fully into the world's always new, always agonizing search for truth and justice.

This search goes on in all that men think and do. If the Church is to be an instrument of God's love for mankind, then it is imperative that it be wholeheartedly engaged in the world's arenas of reflection and action, not for the sake of its own image or popularity but because of the love which is its commanding duty and its sole treasure.

These are general statements and not likely to be controversial. The painful issues arise when the question shifts to the procedures appropriate to the obligation. In our society, the question of what is appropriate is perhaps uniquely difficult to answer.

It is not easy at any time to define the ordered magnificence of the Church, or reconcile it with free and creative interpretations of Christian teaching. In the contemporary world, this definition and reconciliation is almost impossibly difficult.

Suspicious of all authorities, with only fragmentary communications, skeptical of all precedent and structure,

Obligations to...

Sometimes skeptical even of the possibility of rational thought itself, with only a shadowy sense of continuity with the past, with its generations crowding on the heels of generations and yet separated by frightening gaps in understanding, our world lacks many of the assumptions which served the theological processes of the Christian community in times past.

Yet it is precisely this world, with its unprecedented problems of communication and self-understanding, which has unparalleled political and social decisions to make—decisions from which the Church cannot withdraw.

Our situation is not merely one more example of rebellious youth or disenchanted and secularized unbelief. Christians may recognize many familiar dynamics; but the contemporary pattern of those dynamics is radically and explosively different from any the Christian community has had to face in the past. . . .

... Therefore the first requirement from the Church, in meeting its obligations, is that it sincerely mean to share the world's pain, and face with the world the frightening enigmas of its life.

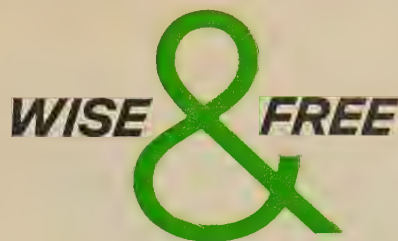
Along with this, a second characteristic is required, that of devotion to freedom of conscience. By itself, this principle is little more than a platitude. And it is equally a platitude to say that freedom can be and is abused—thrown as a cloak over individualism, eccentricity, even irresponsibility. This is no new thing.

Nevertheless, to espouse freedom as a ruling principle entails a risk which the Church, of all human associations, must be the first to be willing to run. . . . A faith which does not liberate cannot claim to be the authentic saving faith of Christ.

That the Church be truly one with humanity and at humanity's side, and that it be seen fully to respect man's freedom, are the two indispensable characteristics of any responsible engagement on the theological and social frontiers. Those characteristics grow out of the Church's nature. In turn, they must control the Church's response. . . .

—Excerpts from the report,
*Theological Freedom
and Social Responsibility*

Next month:
Obligations of every member of
the Church. . . .



. . . The mission of the Church is to be a leader of men, and men are under a divine command to love God with all their minds. This means today the Church has an obligation to provide a theology which modern man can comprehend, . . . a clear systematic theology relevant to the twentieth century. This theology must be true to the gospel and clear teaching of Holy Scripture, and expressed in the light of the new insights into which the Holy Spirit has led modern man. . . . It is an imperative inherent in the mission of the Church to lead in human wisdom and freedom. . . .

—ALBERT RHETT STUART

Excerpted, with permission, from *Theological Freedom and Social Responsibility*, Stephen F. Bayne, Jr., editor, © 1967, published by Seabury Press, Inc.

THE CHURCH IS

a real and indentifiable community in human history and . . . as something given by God—created in love, for us men and for our salvation, in and through an actual historical development culminating in Christ, and kept in being by Him through the centuries since. . . . Its essential inner being . . . consist[s] in a shared memory of the Lord Jesus and in a shared experience of the Spirit apprehended not only as God's Spirit but also as the actual living Presence of Christ crucified. . . . Despite its failures and infidelities, this community of memory and the Spirit is, and has always been, characterized by a distinctive way of life—of thinking, feeling, acting. . . .”

—JOHN KNOX

HALF A WORLD CLOSE

What happens when a suburban parish in Honolulu gets interested in some work Christians are doing in East Africa?



THE BISHOP of Western Tanganyika, the Rt. Rev. Musa Kahurananga, and his wife.



YOUTH GROUP members in red caps and sashes perform a traditional dance. Diocesan youth membership is 2,000.



DIOCESAN CLERGY WIVES in Western Tanganyika get together each summer for socializing as well as courses in cooking, sewing, health, reading, and writing.

HAWAII's antipode is in Africa. But one Hawaiian church has bridged this largest of geographic gaps to make an African diocese a next door neighbor through Mutual Responsibility and Interdependence.

In December, 1966, St. Christopher's Church in Kailua, Hawaii, a suburb of Honolulu, wrote to the Church's Overseas Department asking for several small MRI projects which it might be able to support.

The parish selected two projects both in the Diocese of Western Tanganyika and both concerned with the primary evangelistic work of Bishop Musa Kahurananga. The first was to provide a small travel grant to an evangelistic team; the second to help establish parish centers in two population areas within the diocese.

At the outset, most of St. Christopher's parishioners were unsure what "primary evangelism" meant, where Tanzania, the home country of Bishop Musa's diocese, was located. (We chose early to call Bishop Musa Kahurananga by his shorter, and more familiar, Christian name.) The Hawaiian congregation, however, quickly came to know a great deal about "their part" of Africa. Letters from Bishop Musa and his American Volunteer-for-Mission secretary, Miss Carolyn Dowrie, brought the Christians of Western Tanganyika into the neighborhood of our minds and hearts.

Shortly after the MRI relationship began, Miss Dowrie wrote to describe the Bishop's evangelistic safaris:

"Two of our pastors have gone with him in the Land Rover, together with a young Church Army captain who teaches at the Bible school. They have packed up boxes and boxes of Christian literature in Swahili and Gikuyu (the tribal languages), together with the safari beds, axes, shovels, and tire repair kits. . . . Last week they went to a place called Kivumba, about sixty miles away, where the Bishop had never been. They had a very muddy trip in, cutting down trees as they went, and being bitten insufferably by tsetse flies.

"At Kivumba they visited and worked with one of our teachers who had moved out there to begin teaching adults to read. (By some quirk of fate

s going blind and so will be unable go on with this.) During their week e, they held meetings, with sing- and prayers, but mainly made ple talks presenting the Christian to people who come straight out what we call (questionably) pagan kgrounds.

These people live with constant r in their lives, relying on witch tors to manipulate their surround- s and give them a measure of ety. This all sounds like old, mis- nary-oriented stories, but the ple fact is that most of the stories true, particularly in our area.

On some of these safaris, people l be listening who have never seen ar, or perhaps a European. And tainly they have not heard the plest stories of Jesus."

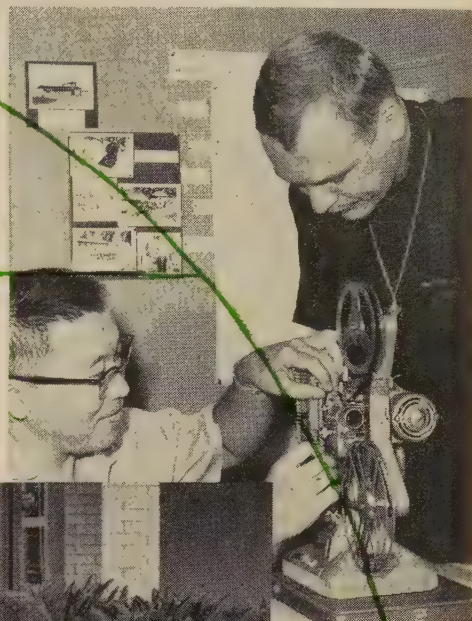
Further correspondence from hop Musa revealed that one of the vns which St. Christopher's would aining was the spot where Stanley d his historic meeting with Living- ne. This same town, a stronghold of rican Muslims, was served by an nglican pastor who was a former au Mau who became a Christian ile seeking refuge in Tanzania.

The Kailua parish began to delve to the history, geography, and stomos of its new "neighbors." Pho- graphs from Miss Dowrie gave rishioners a look at living condi- ons. Gifts began to arrive from shop Musa, including woven bas- ts and carved birds made by local tisans. St. Christopher's, in return, nt pictures and recordings of some its services, as well as literature escribing the life of a typical Amer- an suburban parish.

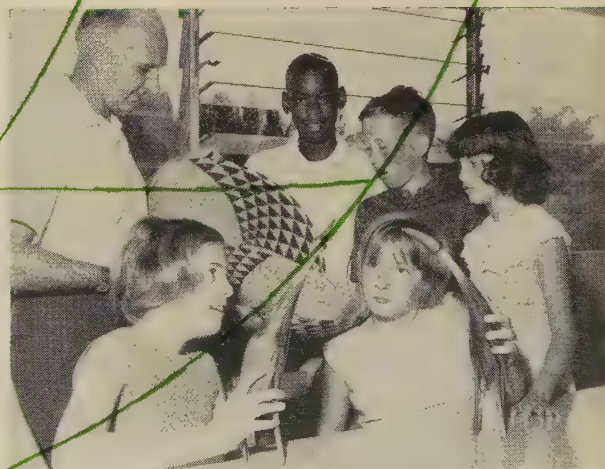
By January, the parish asked for a ird project in Western Tanganyika d took on the task of helping to ay for the completion of a diocesan fice for Bishop Musa. Miss Dowrie's tters told us something about the oblems of construction in remote frica:

"It is a long haul. Everything that an't be made on the spot (like bricks) as to come from Dar-es-Salaam by ain to Kigoma—several days' trip— nd from there to Kasulu by trucks hich are exceedingly difficult to et. There is a never-ending cycle f ordering one thing and getting

CHURCH SCHOOL teacher David Ching threads a film of African dances from Tanzania, as St. Christopher's assistant, Hollis Maxon, watches.



AUTHOR Frederick Smith (*above left*) and St. Christopher's rector, Claude F. Du Teil, look over the first Tanzania proposal which the Hawaii parish fulfilled.



TEACHER Robert Watts (*above left*) holds African hand-dyed grass mats, as Mark Harris, Michael Leva, and Kim Pennington (*standing*) look on. Beth Carter and Pam Drake (*seated*) admire birds hand-carved from horns.

HALF A WORLD CLOSE

another, arranging with someone for a truck to come and haul sand or bricks, and waiting several weeks before he shows up. . . .

"We were not able to get a contractor because we couldn't afford one. As a result, our administrative secretary, an Australian priest who has learned the building trade the hard way (he was originally trained as a pharmacist), has had to supervise all the work. . . . The Bishop also spent at least a third of his time supervising this and other building projects.

"When news of your gift came, we were all speechless, because we had thought there wasn't a hope of doing away with the debt on the building for several years to come. . . .

"The office is really quite small, but it is so much better than having it in my living room-dining room and in a small hole in the Bishop's house. We shall really rejoice to move in at last."

Later, two mission churches in Hawaii had joined St. Christopher's in its efforts. Lenten study in Christian education classes took the African theme, and on Palm Sunday, the congregation at St. Christopher's heard a tape-recorded sermon from Bishop Musa in which he detailed his own pagan background and his conversion to Christianity.

At the conclusion of his remarks, he said, "To me, MRI means, in simple terms, bearing one another's burdens, and so to fulfill the law of Christ. It is my hope that through our partnership, we will be able to show in action the love of Christ that knows no boundary, and that we will be able to share with you some Christian experiences and learn from you as well. Getting interested in your parish and sharing with you both our joy and sorrows, our happiness and difficulties, we hope to walk with you in Christian brotherhood."

The Hawaiian churches had agreed to contribute their Easter offerings of the following week, as well as the mite box offerings of the children, to the projects in Tanzania.

By April 10, the Rev. Claude Du Teil, rector of St. Christopher's, was able to post a letter to the Overseas

Department, including a check from his own parish and the two missions, the Church of the Holy Spirit in Waipahu and St. Philip's Church in Maili, to pay up the requested funds for the first three projects undertaken.

With parish interest in the project at a new high, the church next asked to assist Bishop Musa with a final



Saga of a Volunteer

When St. Christopher's parish in Kailua, Hawaii, wanted information about their new MRI friends in the Diocese of Western Tanganyika, they wrote to Bishop Musa Kahurananga. His replies, however, were expanded and illuminated, as time went on, by the letters of his young American secretary, a Volunteer for Mission named Carolyn Dowrie.

Miss Dowrie volunteered for mission under a program of the Episcopal Church, left her home and job in Sacramento, California, in 1965, took three months instruction in Swahili in Nairobi, Kenya, and spent two years as secretary to the Bishop in Kasulu, Tanzania.

In mid-January of this year, Miss Dowrie began work in New York in the office that was responsible for sending her to Africa. She is now secretary to the Rev. Bennett Owens, Executive Council's Coordinator of Volunteer Services, and finds her field experience is most useful.

Any young adult who is interested in doing a stint overseas in the Episcopal Church's version of the Peace Corps can get full particulars by writing to Mr. Owens at 815 Second Avenue, New York, New York 10017.

small debt on the diocesan build and to undertake another project calling for primary evangelistic effort in three centers. St. Christopher's, joined in this endeavor by another Hawaiian parish—Epiphany, Honolulu—as well as the two mission churches, with hopes of meeting goals for the Western Tanganyika area by Easter of 1968.

Meanwhile, the personal contact between Christians at antipodes on the globe continued. St. Christopher's regularly uses the diocesan prayer cycle for its companion diocese. The rector forwarded the poem of a young teenager inspired by the work of the Church, and another offered assistance of the parish in helping Bishop Musa prepare to confront the problems of urbanization.

Last July, the Missionary District of Honolulu extended an invitation to Bishop Musa to visit Hawaii following the Lambeth Conference in the Fall of 1968, and the Kailua parish is already at work on plans for that visit.

Miss Dowrie, completing her service in Tanzania before returning to the United States, provided valuable insights from her African experience.

"It is incredible how living and working in this Church has brought me into a feeling of intimacy with New Testament times—I truly see Jesus in so many of our evangelists—I can know what it was for Him to preach on the hills, feed the crowds, heal the sick, the crippled (they are always before us and I am sure that they don't look much different), drive the money changers out of the temple, forgive the woman who committed adultery—and finally be crucified as a dangerous influence, disturbing peace under foreign rule. It is so close and so personal an understanding, that I hardly find words for it, except that I know and understand—and it feels like a very big secret."

Carolyn Dowrie's letters and words of Bishop Musa Kahurananga have both brought to life an African experience for this parish in Hawaii as it reaches out for new responsibilities and a greater interdependence with Christians on the other side of the earth.

A POLICEMAN'S LOT IS NOT A HAPPY ONE

The Church has a vital part to play in the restoration of good relations between society and the police," says a man who was a policeman before he was ordained.

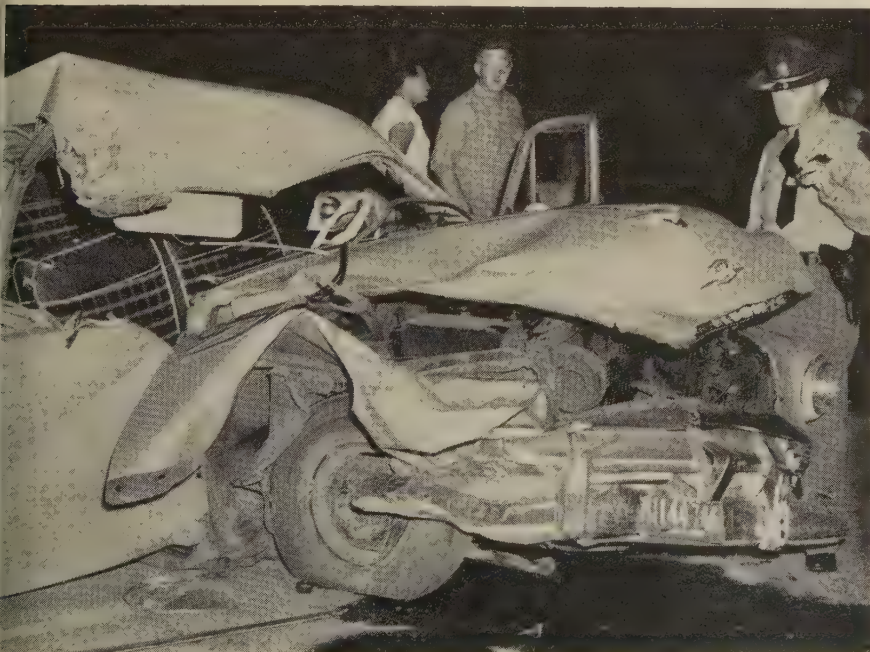
EVERY JOB has its problems and pressures. But because of the nature of his work, the police officer is exposed to more pressures and temptations than men in other occupations. The traffic officer is the beginning of the legal system—the initiator of the legal action which

follows an arrest all the way through to conviction.

A "smart" traffic officer can circumvent the law by what they call in Chicago "holding court on the road"—taking a bribe. This is not something a man automatically does; it is the product of a system, a whole set of pressures and problems that each individual policeman must face and solve for himself. The police officer either perpetuates the system or learns to change it. This is the difference between the man merely holding a police job and the true police officer.

Acute problems begin with the low pay scales and the resulting lack of morale. Municipalities are the worst offenders. I have seen capable, intelligent, young police officers stick it out a year or two, then leave for other occupational fields. Most departments now average about \$400 per month for a man with two years' experience. This is approximately \$1.65 an hour—much less than he could earn at a forty-hour-a-week factory job.

From this base salary (less taxes), the man is expected to maintain his uniform, shoes, gun, and leather



As a policeman (left), author Russell W. Ford served with the Illinois State Police for seven years. He did uniformed work on the road as well as plainclothes investigation. He left in 1962 to attend Nashotah House, Nashotah, Wisconsin, and was ordained deacon last June (right). He is presently on the staff of St. Leonard's House, Chicago, as part of a team ministry to the city and county jails.

A Policeman's Lot Is Not a Happy One

goods. Consequently, the more desirable young men are not attracted, and the less desirable are. After the Illinois State Police raised their pay scale in 1958, they attracted a number of men with college work behind them, some with degrees. The pay raise also cut down on the number of bribe cases.

Bribes, the policemen's constant temptation, come in many forms. The most common type in Chicago was the "Chicago driver's license"—where a five or ten dollar bill is stapled to the driver's license, and the policeman removes it when he takes the ticket to his squad car for checking. Since a bribery arrest would not stand up in court, we often counteracted this attempt by writing, in addition to the committed violation, another ticket

for "intentionally defacing a driver's license."

In traffic work, when one out of every two violators shoves a few dollars in your hand, and you keep thinking of the mounting, unpaid bills, it is hard to maintain a hands-off policy.

Conditions at home deteriorate when the policeman attempts to take a second job. Home becomes only a place to sleep, usually during the day or early evenings, when wife and children have to maintain a certain degree of unnatural quietness. If he is really interested in remaining in police work, he takes the immediate solution—"making a buck out on the road."

Although the legal system holds that a citizen is innocent until proved guilty, department regulations for the

policeman himself don't work that way. A policeman, accused of a serious breach of regulations or the law, is automatically suspended until cleared—usually without salary at best, with only partial pay. The department escapes the embarrassment, but the officer bears the burden of suspicion of his fellow-officers, friends, and neighbors.

Even if he is cleared, there is always the possibility of someone crying "whitewash." In such cases, the policeman's best hope is to file a countersuit in a civil court—at his own expense. It amazes me that the safeguards of fair treatment police strive to protect are completely forgotten in the departmental regulations.

One of the worst bastardizations of police work is the political patronage

The New Situation: And How to Help

The current rising tide of frustration in the police departments of the United States is more than a matter of low pay and ten dollar bills stapled to the backs of drivers' licenses, according to Mr. Henry Ruth, a young Associate Professor of Law at the University of Pennsylvania Law School and, until last summer, the Deputy Director of the task force for the President's National Crime Commission.

Mr. Ruth thinks the declining moral standards of the society are altering the policeman's situation. Though attempted bribery is widespread enough, that might be manageable by the policeman if he did not know that the politician, contemplating, say, a contract for new automobiles, is going to be offered some fancy dinners, evenings of entertainment, and possibly cash by the competing companies.

The policeman also knows how much "payola" still flows from and within the business community. Amid this climate, Professor Ruth believes, the policeman finds keeping his honesty intact a lonely "non-conformist" business.

Since the Watts riot and those last summer, a new element is deeply affecting police performance in the cities. The possibility of violence and even riots, as a response to routine traffic and loitering checks, has made police generally more reluctant to make arrests. This probably would not be the case, thinks Professor Ruth, were it not also true that court calendars are so

overcrowded as to make the possibility of conviction quite remote. He points out that police today must go to court repeatedly on cases, sometimes as many as eight times, often on their own time, only to have the case thrown out of court. Racial tensions and crowded dockets, he feels, have caused many policemen in large cities to resort to indiscriminate "stop and frisk" procedures just to keep the peace.

Professor Ruth believes the clergy may be a valuable aid to any who thinks he has been mistreated by police, particularly one who is poor. He believes the clergy are probably the last hope for many poor who have no one else to whom to turn.

Church groups or individuals who are concerned about police performance and law enforcement in their own communities will find help in general reading on the subject (*see below*) and by talking with and listening to local policemen, lawyers with experience in criminal cases, and possibly a seasoned crime and law enforcement reporter of the local newspaper.

For Further Reading

The Police by David Bordua (John Wiley, \$7.50)
The Challenge of Crime in a Free Society, *The President's Special Commission on Crime in the United States* (U.S. Government Printing Office, \$2.25)

Task Force Report: The Police (U.S. Government Printing Office, \$1.50)

system, where the officer is appointed because of "clout," political support given to the candidate or party during the election. It is understood that the appointed officer will then work for the political party in any way necessary to keep the party in office. Political structure changes also mean there is very little security in a job.

One of the most frustrating things in police work is the necessity of making quick decisions in violence cases. The policeman would be the first to admit he occasionally makes a bad decision, and when he does, he is open for a false arrest suit. I was sued for \$7,000 for a false arrest, and if it had been substantiated, we would have lost our home, our car, and bank account.

Though policemen need mobility, remoteness from the people in a man's territory is another problem. It is a two-way loss: he doesn't know the neighborhood, and neighborhood people see him as an intruder.

The quota system, too, sometimes prevents an officer from using the law positively. Any time an officer has to check out a criminal act, even a misdemeanor, he is expected to make an arrest to "justify" his being sent. I think it is possible for the police officer to dispense with enforcement of the law when he feels the circumstances warrant such action.

A situation from my experience was a good case of applying situation ethics, though I admit I didn't know what the term meant at that time. I got a call that five teenagers were drinking in a public parking lot. They had consumed two six-packs of beer by the time I got there. Each of the boys was guilty of three violations of the criminal code. Under the quota system, this was an officer's bonanza—fifteen arrest tickets at one time.

One of the boys mentioned, however, that they'd just graduated from high school that night. A call to the local department verified it. I called the parents and told them to pick up the boys, so I could talk to them. I explained the circumstances and told

them the boys would be turned over to them without any arrests being made. The five boys escaped with no criminal arrests or records, and the parental punishment was probably harder on them than a fine would have been.

Needless to say, I had to write a lengthy report as to why arrests were not made, and my superior officer did not agree with my decision.

One of the biggest problems in the society-police relationship is that the average citizen goes through life having no, or little, contact with the police except under stress conditions when he is on the defensive.

One of the most idiotic practices is for parents to use the policeman as a threat to young children. Then there is the traffic violator who goes back to the squad car with the officer while he's writing the ticket, then pockets it as he walks back to his car and informs everyone he has "bought off" the officer.

The Church has a vital part to play, if good relations between the police and society are to be restored—both in the prophetic ministry and in support of the positive programs of various departments.

Much of the Church's effort has been prophetic, especially in dealing with minority rights and problems of police brutality and harassment. But the prophetic clergy have not been selective enough. Just as the policeman must justify and prove his right to use necessary force, so, too, should the priest or minister justify and support a charge of brutality.

In the city of Chicago, more than 12,000 men are in the police department. Every time one man is accused of brutality, each of the 12,000 is placed under suspicion.

The morally concerned police would like nothing better than to have sadist officers on the force exposed and dismissed. But too often the clergyman, attacking a mistakenly corporate image, simply causes a defensive reaction in the department.

Continued on page 52

Motorized Servants

"... Our public servants ... are terribly out of touch with their constituency, the people they are supposed to serve. ... I see the police in Los Angeles all the time, and they view the world from inside a mobile fortress. In the old days, you had a policeman who might not have been bright enough to get a regular job. That's all changed.

"The police today are very bright, competent, professional people. But the old policeman walked the beat and saw a whole community. He knew who the drunks were in the community. He knew who was going to beat up his wife on Saturday night when he got drunk.

"He knew that Mrs. Johnson had a kid who was in trouble, but he also knew about her younger son who was graduating from high school, and would stop by when Mrs. Johnson's kid graduated from high school to congratulate her and the kid.

"How does the policeman view the world today? From the window of a police car. What does he know of the community? He knows what comes over the radio. And what does he hear over the radio? Does the dispatcher at headquarters say, 'Car 52 stop by and congratulate Mrs. Johnson—her kid just graduated from high school?' Not bloody likely.

"It's not efficient, according to the demands we make upon the police department. So the police see the community only in terms of crime statistics."

—Paul Jacobs, staff member, Center for the Study of Democratic Institutions, Santa Barbara, California

From Dialogue on Poverty, Campus Dialogue Series (Bobbs-Merrill, \$1.25)

Around the World In Search of Peace

Leaders of most of the world's religions meet to find ways to end world conflict. A report by Ohio's new bishop.

WE HAVE MADE a significant beginning toward combining the work for peace of major religions of the world." With these words, Harold Stassen, prominent Baptist layman and one of the twelve American participants in the International Inter-Religious Symposium on Peace, summed up his and his fellow delegates' estimate of the week-long conclave which they attended at New Delhi, India, in January.

"There . . . is an urgent need for the establishment of a definite world-wide moral climate . . . to nurture successful work for peace," Governor Stassen told an overflow audience of Hindu, Buddhist, Moslem, Sikh, Jain, Theosophist, Zoroastrian, Jewish, and Christian leaders who gathered for the Symposium's closing session in the India International Center auditorium. "This can only be established by the combined thoughtful and sustained endeavor of the major religions of the world."

This Symposium was unique in world history in that it brought together for the first time, on a global scale, such a wide spectrum of religious leadership, not on differing theologies, but on common concerns for a vital social issue. It was not a "faith and order," but a "life and work" effort.

The meeting was sponsored jointly by the Gandhi Peace Foundation, chaired by Prime Minister Indira

Gandhi of India, and the United States Inter-Religious Committee on Peace, which two years ago sponsored a nationwide conference for 500 clergy and laity in Washington, D.C., and one of whose co-chairman is our own Presiding Bishop, John E. Hines.

Bishop Hines sent me to this international conclave as his personal representative, because a 1966 House of Bishops message on "Population, Poverty, and Peace" had directed him "to initiate conversations with the leadership of the World Council of Churches, the Provinces of the Anglican Communion, and His Holiness Paul VI to bring together a world-wide gathering of Christians, Jews, Moslems, and leaders of Eastern religions, in search of religious initiatives for peace."

This search is not easy. The President of India, Dr. Zakir Husain, underlined the fact as he opened the conference by saying: "Let us not forget that religious passions have sometimes been accessory to conflicts and wars."

The Hindu leader, Sri Jayaprakash Narayan, put the point even more bluntly in a keynote speech: "Today the fact is that the religions of India do not seem to be even concerned

with questions of peace, internal or external." He pointed to India's political, communal, and caste riots, as well as the disputes with neighboring Pakistan and China.

American delegates listening to him could only reflect on our part in the violence in Vietnam, Santo Domingo, and Hiroshima. Yet for this castigation, he surprised and warmed many of us when he added, "I would like to make an exception of the Christian religion, and this merely because the Christian community here is a part of the world Christian community and is influenced by whatever peace movements are taking place in the world of the churches to which they belong."

Certainly it was true that the Christian delegates, articulating their special concern for man's condition in the world and the need for social justice, were a strong contrast to the "self-enlightenment" and "otherworldly" stance of many oriental religious views represented at the conference. Yet as the dialogue progressed, many of the Buddhists and Gandhi-influenced Hindus showed an encouraging willingness to follow the Christian lead.

The unanimously adopted final conference message calls on "all men to turn their efforts to the securing of human rights and justice as the only foundation for permanent

BY JOHN H. BURT



Members of the American delegation to the conference in New Delhi meet India's president, Dr. Zakir Husain (right). From left to right are the Rt. Rev. John H. Burt, Bishop of Ohio; General Leroy Anderson, Presbyterian layman from Montana; and Mrs. Ralph Abernathy of the Southern Christian Leadership Conference.

peace." It speaks out against the pride and racial hatred . . . and the desire for power and prestige that is at the root of all conflicts. . . . "Pointing to grave economic disparities within and between nations, the message appeals for "a developing new-world economy, functioning for the benefit of not any one nation or any one region only, but of the entire human community."

Although the U.S.S.R. delegation of Buddhists dissented in part and condemned what they called "American meddling in Vietnam and Israel," the conference recommended strengthening of the United Nations and the acceptance of "two member governments each for the people of Germany, China, Vietnam, and Korea," the establishment of institutions for peace-making, and improved "people forces for peace-keeping, such as: a United Nations Board of Arbitration, . . . a Panel of Mediators, . . . a World Court for equitable and just peaceful solutions, . . . a police force of volunteers serving directly under the United Nations Peace Force, both armed and unarmed."

Joining Governor Stassen and me as colleagues in the American delegation were the Most Rev. Joseph Bernardin, the Roman Catholic Bishop of Atlanta; Rabbi Maurice Eisendrath, President of the Union of American Hebrew congregations; Methodist Bishop John Wesley Lord of Washington, D.C.; Dr. Ralph Abernathy, civil rights leader and colleague of Dr. Martin Luther King; Dr. Dorothy Hutchinson, a Quaker who is International Chairman of the Women's International League for Peace and Freedom; Desmond Bittinger of the Church of the Brethren; and General Leroy Anderson, a Presbyterian layman and former Congressman from Montana.

En route to New Delhi, the delegation "made a pilgrimage" into four historic centers of world Christendom—Geneva, Rome, Istanbul, and Jerusalem. We talked with Dr. Eugene Carson Blake and officials of the Commission on International Affairs at the World Council of Churches; received the blessing of Pope Paul VI at the Vatican after conference with Vatican staff members.

In his historic Constantinople headquarters, Oecumenical Patriarch Athenagoras I received us warmly with a "bewhiskered kiss" and assured us he went to India with us in spirit. In Jerusalem, Foreign Minister Abba Eban and religious officials of Israel discussed Mideast peace problems at length.

Following New Delhi, our American delegation continued on around the world. First, we made a four-day visit to South Vietnam. Our group not only talked to Catholic and Buddhist leaders (the former largely pro-government and the latter highly critical), but also with some Vietnamese youth and political leaders who, while opposing Communism, are also deeply disturbed at what they see as dishonesty and feudalism in the Thieu-Ky regime. U.S. Ambassador Ellsworth Bunker, Commanding General William Westmoreland, and the Vietnam Foreign Minister also briefed our delegation.

While opinion varied greatly among our deputation about appropriate action by the United States, all of us were sobered by the complexity of the Vietnam scene, the apparent remoteness of any early end of the fighting, and the disruptive effect which the immense American presence inevitably makes there. "Hawks" and "doves" could easily join in a common weeping for the tragedy of war, agreeing that the social revolution needed in that land can never take place until the fighting stops.

The delegation made its final stop in Kyoto, Japan, for a three-day American-Japanese Inter-Religious Conference on Peace. In Kyoto, Shinto leaders added their views to the religious spectrum. Generally, this conclave endorsed the findings of New Delhi and reaffirmed a resolution made in India that a larger, more inclusive World Inter-Religious Conference on Peace, with official delegates from the various traditions, should be planned for 1970. This meeting, with about a thousand participants, may be held in Addis Ababa, Stockholm, or Kyoto. Hopefully it will build on the "good beginning" already made.

MIAMI'S MEDIEVAL TREASURE

When William Randolph Hearst bought a 12th-century monastery in Spain for \$1.5 million in 1925, he hardly expected it to end up in Florida as housing for an Episcopal mission.

BY TREVOR WYATT MOORE

DRIVING SOUTHWARD on the famed Dixie Highway in Florida's North Miami Beach, the harried travel-worn motorist may find instant peace and sanctuary from 20th-century cares if he makes the proper left turn just north of that city's 167th Street. For, nearly within sight of that busy intersection, it is but a step through beautifully executed wrought-iron gates into the silent world of a 12th-century Cistercian monastery.

Waiting to receive the weary traveler is the 800-year-old Cloister of Saint Bernard of Sacramenia, surrounded by acres of lush formal gardens of breathtaking beauty and looking as it did fully 350 years before Columbus discovered America. Not a copy or a replica, it was dismantled piece by piece at its site in a secluded valley of the Province of Segovia, Spain, and transported to this crossroads of America tourism, where it was faithfully re-erected, stone by stone, from its original plans.

This eight-centuries-old page in living stone taken

from Spanish history has suffered vicissitudes of its own nearly comparable to those of its native land. Although it missed by some ten years the turmoil of the Spanish Civil War, it was involved one way or another with the political and religious upheavals of the Christians and Moors in Medieval Spain. It was abandoned; neglected; rediscovered; dismantled; transported to the bustling World of the 1920's; contended over and debated about; impounded; abandoned again; once more neglected; erected; nearly foreclosed; resold—only in the most recent years has it begun to fulfill again its primary purpose as an edifice for the people of God—and that mainly through the loving efforts of Episcopalians.

"If these stones could only speak!" remarks the Rev. Canon Edward M. Pennell, Jr., D.D., executive director of the Saint Bernard Foundation of the Episcopal Diocese of South Florida which now owns and cares for the cloister. "Sometimes I think they sigh though," he adds.

Whether the stones speak or sigh, their very presence tells a romantic, enchanting story which actually began in the reign of Alfonso VII, King of Leon and Castile. He was crowned in 1135. Until his reign, Spain had possessed no strong national unity since the Kingdom of the Visigoths had fallen to the Moors in the early 700's. Because of the weakness of the Kingdom of Aragon during his reign, Alfonso VII was able to make his power effective. He was at once a patron of the Church and protector of the Muslims who formed a large percentage of his subjects. As the former, he began to build many religious foundations, among them, the monastery of Sacramenia.

The rather ambivalent reign of Alfonso VII ended with an unsuccessful campaign against the rising power of the Almohades, a sect of Islamic invaders from North Africa which was challenging the power of the resident Spanish Moors. His death in the pass of Muradel in the Sierra Morena as he was returning to Toledo caused his contemporaries to say that no man could become what Alfonso claimed he was: "King of the men of two religions."

Although Alfonso had a son, Sancho, the kingdom passed to his grandson, Alfonso VIII, whose sovereignty was limited to Castile. He succeeded to the throne at the age of eighteen months. The object of many intrigues he survived through the devotion of one of his squires who carried him to the stronghold of San Esteban



The Rev. Canon Don H. Copeland (left), director of the World Center for Liturgical Studies, Boca Raton, takes the Rev. Scott F. Brenner, a Presbyterian, on a tour of the monastery.



Formal gardens surround the re-constructed Monastery of St. Bernard of Clairvaux in North Miami Beach.

Gormaz. The loyalty of the town of Avila, birthplace of St. Theresa, protected the boy, and, at the age of 15, he stepped forth to restore order to his kingdom.

Segovia was the official residence of the Castilian kings. The capital city, founded in 700 B.C., became a great cultural center. In Alfonso's time, it was famous for its Alcazar, a fortress used against the Moors, and the aqueduct of the Roman Emperor Trajan (A.D. 53-117). History added the 16th-century cathedral which we admire today, a fine example of late Spanish Gothic.

To Segovia, Alfonso VIII brought the civilized world's greatest artisans and masons to complete work on the monastery begun by his grandfather. The province itself furnished the raw materials, for it is rich in native granite, limestone, and marble.

But the completion of the monastery was only one ambition of Alfonso VIII. Leading a coalition of Christian princes and foreign Crusaders, he finally broke the power of the Almohades at the Battle of the Navas de Tolosa in 1212. He married Leonore of Aquitaine, daughter of Henry II of England. An intellectual, he also founded the first Spanish university, the *studium generale* of Palencia, which, however, did not survive him. Both this illustrious king and his grandfather are found in magnificently detailed, life-sized sculptures in the Florida monastery.

The Monastery of Saint Bernard didn't make the news until the 1900's. In the "Roaring '20's," William Randolph Hearst, the late publisher and one of the world's richest men, was combing Europe for art treasures and curiosities to grace his vast estate of San Simeon on the California coast. At one time, Hearst's fortune was estimated at \$220 million. He certainly lived more opulently than did the two Alfonsos, or any of the monarchs of the publisher's own day. Little wonder, then, that when he stumbled over the abandoned monastery in 1925 and recognized its value as an art prize, he should dig into petty cash and buy it as a bauble to add to San Simeon.

The petty cash amounted to \$1.5 million. Hearst had the monastery taken apart, boxed, and shipped to the United States, each stone numbered according to a master plan that would make reassembly relatively easy. But he never rebuilt it. In the first place, there was trouble with U.S. Customs, and a hassle of colossal proportions developed over the value of the work of art.

Later, the economic pressures of the 1930's forced the consolidation or liquidation of some of the Hearst properties, and much of his art collection was sold to keep the publishing empire solvent. It is understandable that he lost interest in the Segovian cloister. For 26 years, until Hearst's death in 1951, the Monastery of Saint Ber-

MIAMI'S MEDIEVAL MONASTERY

nard gathered dust in a New York City warehouse, neatly nested in 10,751 packing cases.

In that year, some promoters sensed that it might become a tourist attraction. They purchased the cloister from the publisher's estate and shipped it by sea to Florida. When they arrived, the boxed, dismantled buildings covered an entire wharf. It took more than a year to sort, match, and reassemble the great architectural jigsaw puzzle.

The commercialized project failed to flourish. To preserve the treasures, the venture was taken over by the Episcopal Diocese of South Florida in 1964 for use as a community center, a facility for ecumenical gatherings, a museum, and a mission church.

Inspecting the acquisition, Father Pennell found that each of the stones bears its distinctive "mason's mark." These personal, symbolic "signatures" of illiterate workmen, scribed into a block's face as the walls were built, were tallied at the end of the working day as the basis for the worker's wages—a sort of 12th-century piecework arrangement. While the years have eroded and dimmed some of the signatures, many of the varied marks are still clearly visible. Among them are crosses, triangles, and even the Star of David, proving that Jews, too, worked on this hymn in stone to the glory of the Creator.

The monastery's finest piece of sculpture, aside from

an intricately carved stone altar at the east end of cloister walk, is a life-sized 12th-century figure of Christ the King. Used as a devotional figure, the limestone statue is flanked by glimmering votive lamps and *prie-dieu* which serve as a dramatic setting for modern pilgrims who gather to kneel and pray. The Christus was part of the original monastery but was found five miles away from its site in an old Spanish farm house. Legend says that it was taken and hidden for safekeeping during some unrecorded civil or military strife.

Other art treasures are housed at the cloister: a magnificently illuminated hymnarium or psalter over 400 years old from the Hearst Collection, and a chasuble from an earlier date donated by the Cathedral of Barcelona. Another priceless museum piece is a huge, authenticated Gobelin tapestry dated 1627. Currently, the woven masterpiece is on loan to the Flagler Museum of Art at Palm Beach.

One of the most interesting artifacts is a 16th-century wrought-iron portable confessional, now serving in the church as an ambry for the Blessed Sacrament. Consisting of a chair and a box-like contrivance into which the penitent stuck his head at confession, the unique furnishing stands near the altar in the Chapel of Saint Bernard of Clairvaux. At the great door of the chapel stands a medieval holy water stoup now used as a baptismal font.

Even the massive, quarter-ton tower bell which tolls on Sundays to summon the faithful has failed to escape history. Cast in France in 1773, it was sent to Haiti where it eventually graced the Citadel of Henri Christophe, self-proclaimed king of the island domain, whose ill-starred reign inspired Eugene O'Neill's famous play, *Emperor Jones*. Looted by insurrectionists rebelling against the tyrant, the bell was found 140 years later in a Miami salvage yard.

Ten thousand pilgrims visited the Cloister of St. Bernard of Clairvaux last year. On Sundays a good number of the some 200 communicants of St. Bernard's mission church gather for worship in the chapel of the ancient monastery.

Strange—no one remembers the old abbot's name of 800 years ago. But were he to walk once more in his cloister, he would be pleased with the clouds of incense issuing from the doors of his old chapel, with the beautiful Anglican plainchant raised in praise of God around the altar as the Holy Eucharist is celebrated. And he would find hope—the hope that his jewel-like structure would become once more the home of a reunified Body of Christ, just as his precious monastery has been once more rebuilt stone by stone.



The tower bell of the rebuilt cloister was cast in France in 1733 and later sent to Haiti. Looted during a civil war, it was salvaged 140 years later from a Miami junkyard.

Dr. Trevor W. Moore is a Roman Catholic layman, formerly an Episcopalian. A resident of Jenkintown, Pa., he is Arts Editor for the national Roman Catholic monthly, St. Joseph, and a correspondent for Ave Maria, a national weekly published at the University of Notre Dame.

The Church and the Recorders

NEWSWEEK magazine, about a year ago, aptly illustrated what the instant communication establishment can do to the religious establishment. A story explained how Pope Paul sent out memos to many clergymen on clerical celibacy and never expected them to become public knowledge. "The day when the Pope can send out 5,000 memos and keep it secret is long past," *Newsweek* commented. The Pope isn't the only person who has problems of this sort.

Exactly one year later, Bishop Harvey Butterfield of Vermont is trying to explain away an action he took last January. In a recent pastoral letter, he denied that he participated in a peace demonstration in Washington in 1967 "to protest this country's involvement in the war." Instead, he said he went to learn as much as possible about the war, to be better able to counsel people. This is the truth. He did just that. We talked to him at that time, and he spoke only of the "educational" value of the Washington demonstration (see "*Quest for Peace*" *March, 1967*). But what Bishop Butterfield, and many others like him in all Churches, didn't realize is that what they communicated—and what they thought they communicated—were two different things.

Like it or not, in these days a "peace march" is a "protest" and will likely be viewed as such. And any kind of "draft counseling" is a "protest" and will be viewed as such.

It's not, as some people charge, that clergymen are just anxious to "jump on the bandwagon" of social fiction; rather, it's their inability and inexperience in recognizing what is "news," and what will be emphasized in most mass media. Or in knowing all too well how the media will react.

Going back to that January, 1967, peace demonstration, we remember the gripe of the clergymen on the day after the march, when the American Council of Churches anti-pickets got all the publicity. What they didn't realize was that Carl McIntire knows the rules of the game. The clergymen had a silent march; McIntire talked to reporters. The clergymen just walked around in a circle with their hands in their pockets; McIntire had picket signs. From a purely journalistic point of view, McIntire's people were more interesting.

"But we didn't want to carry signs," a Lutheran minister told us later. "I mean, don't you think that's a little undignified?"

"If you don't want to carry a gun, you'd better get off the battlefield," was a newsman's quick reply.

And that's the dilemma clergymen—and concerned laymen—face as they get "involved." Either be willing to accept the wounds and possible crucifixion that are bound to come, or stay off the battlefield until you learn how to defend yourself.

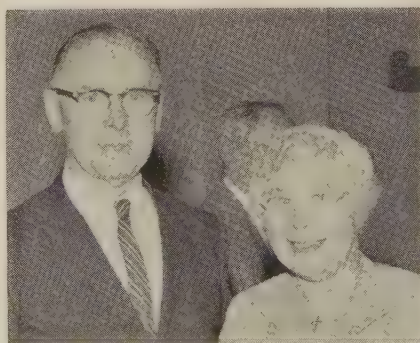
A Scandal We Can Stop

THE RECENT Social Security law changes affecting clergymen (see *Worldscene*) will probably do more than any Church action to stir anew one of the greatest scandals in American Christendom today—the gradual pauperization of the ordained ministry. Despite helpful decisions in many dioceses these past few months, the plain, cruel fact is that most clergymen, Episcopal and otherwise—even with allowances—are being grossly underpaid.

No wonder the Pusey Report worried about the quality of past and future seminarians. No wonder we hear reports about clergymen cracking up or being continually frustrated by the parish ministry. The "sacrifice of the call" is no excuse when most clergymen—with at least three years of post-graduate work—earn less than plumbers, bricklayers, auto workers, and most all of the professions.

The next General Convention may have to consider without fail a "minimum stipend" ruling of at least \$6,000 a year for single men and \$7,200 for marrieds, plus allowances. Or look at it another way. Would your clergyman receive more or less pay today if he arbitrarily took the median salary of his vestrymen in place of his current salary plus allowances?

We are moving on racial segregation in our churches. We are moving on segregation by sex in our churches. We must move in faster on the economic segregation of most of our clergymen.



Carl J. Fleischman, for many years business manager of *Forth* magazine, and *THE EPISCOPALIAN*'s first advertising director and business manager, died Jan. 7, 1968, in Teaneck, New

Jersey. He had retired July 1, 1961, after forty-four years of service with the Episcopal Church's Domestic and Foreign Missionary Society, but continued to serve *THE EPISCOPALIAN* through 1962. An Alaska-trained printer who joined the Church's national staff in 1917 after attending Oregon State College, Mr. Fleischman was gently but thoroughly professional in all that he did. He was an avid gardener and devoted communicant of St. Mark's Parish, Teaneck. Carl is survived by his wife, the former Elsie Haumeser. The Fleischmans (see photo above) celebrated their golden wedding anniversary last June.



WORLDSCENE

Special Program: Emergency Grant

An emergency grant of \$5,000 has been made from General Convention Special Program funds to a project of the Radical Action Project in Indianapolis, Ind.

Under the interim procedures set up for making grants, the Presiding Bishop has sole authority, and only emergency grants are being made (see February issue).

The grant will enable a recreation and counseling center called "The College Room" to continue until full-year grants can be sought from a variety of sources. Bishop John P. Craine of Indianapolis endorsed the project.

A coalition of black activist groups in Indianapolis, the Radical Action Project has been assisted by many whites in helping Negroes to become active members of society.

"The black members of Radical Action Project have been so alienated and their talents so wasted, that there has been a general feeling of hopelessness and despair. Perhaps we can give them some hope," Mr. Leon Modeste, Director of Special Program, said, in giving his recommendation to the grant.

General Convention's Special Program has received approximately 200 requests for aid since General Convention. At the February meeting of Executive Council, the procedures for grants and a charter for a permanent Screening and Review Committee will be voted on.

What Is Draft Counseling?

A joint answer to this question, prepared by the Rev. Edward I. Swanson, Civilian Coordinator, Office of the Bishop for the Armed Forces, and the Rev. Robert R.

Hansel, Department of Christian Education, Executive Council, says that draft counseling is:

"The offering of assistance, i.e. information, clarification, instruction, and encouragement, to those who are seeking to arrive at personal decisions about issues of conscience posed by the Selective Service Act in its application to military service in general and to the Vietnam war in particular. Such issues might include the killing of another person, the obligations of citizens to a fallible government, and of religious persons to their Diety or Supreme Being.

"It is a legitimate, much-needed service to young men and women and to the American community. It does not advocate either draft evasion or a militaristic stance. It seeks to help individuals make their own decisions; it does not prejudice or inhibit another's right and obligation to free and responsible choice. It is not telling another what he must or must not do."

The Emptying Pew


Average attendance, as a percentage of baptized membership, steadily decreasing in the Episcopal Church, according to a recent report of the General Division of Research and Field Study.

Particularly significant is the fact that average attendance is decreasing at a faster rate in metropolitan dioceses—those embracing metropolitan areas containing more than 1,000,000 people—than in non-urban dioceses. Because our nation is rapidly becoming more urban and because changes in social behavior patterns usually first occur in urban areas, this attendance trend is most important.

In the years 1963-1966, the baptized membership of the Episcopal Church increased 2.6 percent. Attendance at Sunday services in these years decreased both absolutely and as a percentage of the total baptized membership. The total average attendance for the eight provinces was 48.6 percent of the ba-

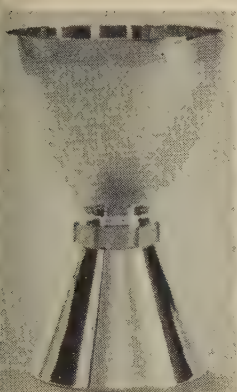


Presiding Bishop John E. Hines delivers a Bible to the newly-consecrated Bishop of Okinawa, the Rt. Rev. Edmond L. Browning (kneeling). Also taking part in the ceremony are (from left) Bishop James C. L. Wong of Taiwan; Bishop Coadjutor David S. Rose of Southern Virginia; Presiding Bishop Michael H. Yashiro of the Nippon Seikokai; and Bishop Harry S. Kennedy of Honolulu. The onlooker at the far right is Msgr. Ley, a guest from Okinawa's Roman Catholic Church.



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tized membership in 1963; and 44.9 percent in 1966. These figures were taken from the figures given in the Parochial Reports for four selected Sundays: the first Sunday in Advent, the first Sunday in Lent, Easter Day, and Trinity Sunday.

Although the total baptized membership of the Episcopal Church increased 2.6 percent between 1963 and 1966, the increase in the metropolitan dioceses was 3.9 percent as compared to 1.3 percent in the non-urban dioceses. The average attendance as a percentage of baptized membership decreased steadily in both kinds of dioceses, but was more rapid in the metropolitan areas. In the latter dioceses, attendance decreased from 48.9 percent of the baptized total in 1963 to 43.8 percent in 1966, whereas non-metropolitan dioceses went from 48.6 percent in 1963 to 44.9 percent in 1966.

The same report notes that total celebrations of the Holy Communion services increased markedly between 1963 and 1965, while a concurrent decrease took place in services of Morning and Evening Prayer.

This may have been the result of the clergy's replacing services such as Morning Prayer with the Eucharist for historical and theological reasons. In 1966, however, this trend was reversed, and 17,922 fewer services of Holy Communion took place. Most of the decrease was in weekday services. The rate of decrease of Morning Prayer and Evening Prayer services continued to accelerate.

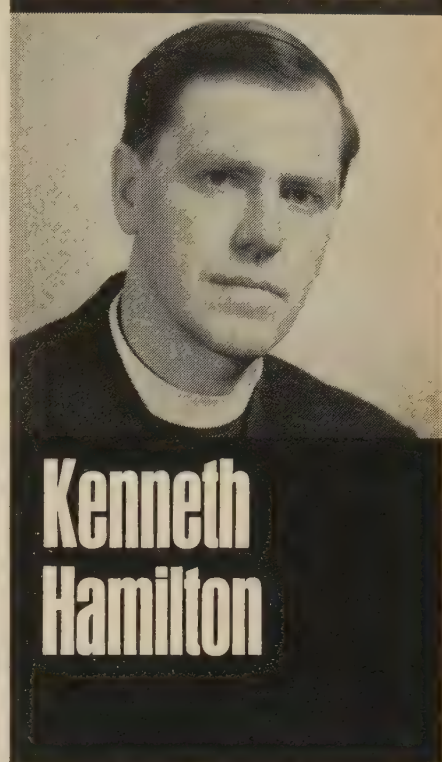
The Division of Research and Field Study says that "A projection of the trends . . . would indicate that as the average attendance continues to decrease, the number of services . . . will also decrease."

Christian Education: Exploration Team

The education agencies of three major U.S. Churches have agreed to plan together for Christian education in the next decade.

Carman St. John Hunter, director of the Department of Christian Education, Executive Council, along with executives of the United Church of Christ and the United Presbyterian Church, U.S.A., an-

what's new in religion?



Kenneth Hamilton

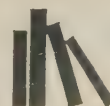
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The articulate Dr. Hamilton again evidences his ability to cut through jargon and confusion to emerge with sane—though sometimes surprising—evaluations of the latest fads and fashions in theology and morality. WHAT'S NEW IN RELIGION? takes a close look at the stance of such major contemporary theologians as Bishop John Robinson, Paul Tillich, Paul van Buren, Thomas Altizer, William Hamilton, Werner and Lotte Pelz, Harvey Cox and Joseph Fletcher. Taking his point of departure from Bonhoeffer, Hamilton directs the church toward a way of commitment and renewal for religious man come of age.

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KENNETH HAMILTON is Associate Professor of Systematic Theology at United College, Winnipeg, Manitoba. Other works include: *The System and the Gospel*; *A Critique of Paul Tillich*; *God is Dead*; *The Anatomy of a Slogan*; *Revolt Against Heaven* and studies on J. D. Salinger and John Updike in the *Contemporary Writers in Christian Perspective* series.

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WORLDSCENE

nounced the appointment of an exploration team of six members, two from each Church, who will work intensively during 1968.

The Rev. Reid Isaac and the Rev. Lester McManis are the two team members from the Episcopal Church. The chief duty of the exploration team will be to identify the major issues and questions which the Church must consider in order to develop educational strategies for the future. On the basis of the team's report, the sponsoring agencies will, together, determine next steps for research, experimentation, and development.

Christian Unity: New Wineskins

Since the time of Pope John XXIII, January Christian Unity services bring new hope to the constantly evolving ecumenical movement. This year was no exception.

Two suffragan bishops and the Archbishop of Canterbury spoke in Roman Catholic cathedrals—in each instance, it was the first time a "Protestant" had done so.

● In Newark, N. J., Suffragan Bishop George E. Rath told his audience at St. Patrick's Pro-Cathedral that disunity is an "offense to the Christ we claim as Lord and Savior. . . . Walls are tumbling down," he said. . . . "There is still a lot of awkwardness between us, as between members of a family who have quarreled and want to make up but are not quite sure how to go about it."

● In New York City, Suffragan Bishop J. Stuart Wetmore told the ecumenical congregation at St. Patrick's Cathedral that a Council of Churches for the City of New York was being created to include both Roman Catholic and Eastern Churches "at every possible level of participation."

● In the Roman Catholic Cathedral of Westminster in London, Archbishop Michael Ramsey said the Anglican and Roman Catholic Churches are now in "a new situation," though differences still exist. "We know that a long ecumenical journey lies ahead of us," he said.

Several parishes across the country are further along on that journey than others.

● The Church of the Epiphany Valdez, Alaska, now represents five denominational groups. When the town was decimated by the 1964 earthquake, the whole community was moved four miles away. A new Valdez now stands with a new ecumenical church, used by Episcopalians, Methodists, American Baptists, Presbyterians, and the Disciples of Christ.

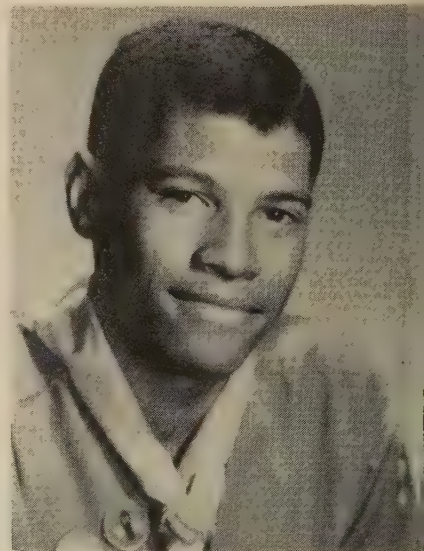
● One of the first buildings planned from the ground up as an ecumenical center—St. Mark's, Kansas City—is now underway. Construction began in August on the joint Episcopal, Presbyterian, and Roman Catholic effort.

● Epiphany Episcopal Mission in Northeast Oklahoma City is "seeking new wineskins for church fellowship" by holding preliminary talks on a unified venture with other churches.

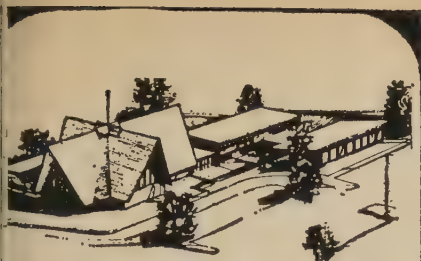
● Roman Catholics and Episcopalians in White Rock, N. M., are considering construction of a church for use by both groups.

● In suburban Atlanta, Ga., St. Dunstan's Episcopal and Holy Spirit Roman Catholic congregations occupy the same building but have separate services and programs.

Acolytes-Scouts



Two young Episcopalians, Robert M. Adams (above) and Stephen Erickson, were among the 13 "Representatives to the Nation" representatives recently selected by the nearly 5,500,000 Boy Scouts of America. Both young men are Eagle Scouts with exceptional records in school and community service. Adams, 17, is an acolyte at Trinity Episcopal Church, Seattle, Wash.; Erickson, 16, is an acolyte at St. Paul's, Gardner, Mass.



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Clergy: Security Not Optional Anymore

Back in 1935, when the Congress passed the Social Security law, it made a nod in the direction of the hoary principle of separation of Church and State by exempting ordained ministers from its provisions.

In the fifties, this was changed by making clergymen eligible if they chose to be covered, but still regarding them as "self-employed" persons who are required to make their own payments into the system.

Last year the Congress, in revising the Social Security law, reversed its position on the status of clergy in the public old-age insurance system. Beginning this April 15, only those clergymen who are "conscientiously opposed" or "because of religious principles are opposed" may opt out of coverage, by signing a statement of opposition. In the past, a clergyman could stay out of Social Security by doing nothing. Now he must take a position of conscientious objection to public insurance, if he is not to be taxed for old-age benefits.

Officers at the Church Pension Fund estimate that somewhere between 70 and 80 percent of the clergy of the Episcopal Church have entered the Social Security system, leaving approximately one in four facing a decision on the matter this April 15. According to the Pusey Report last year, over half of the Church's clergy receive annual salaries of less than \$6,000.

At that level, a clergyman, as a "self-employed" person, will pay 6.4 percent or about \$400 tax on 1967 income. For 1968, the rate goes to 6.9 percent, and in 1970 to 7.5 percent. Under the "separation of Church and State" principle, the clergyman's "employer" does not withhold either income or Social Security taxes for him, nor does it pay half his Social Security tax.

The one clergyman in four, who has not heretofore entered Social Security, has probably stayed out for lack of money. The new situation ought to cause considerable head-scratching over salary levels in vestries around the country this Spring.

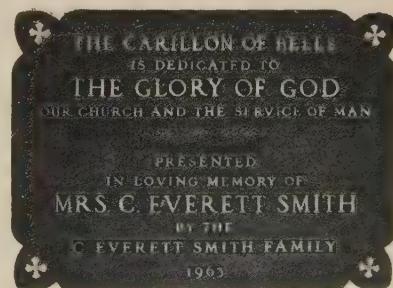
Some who have talked to Social Security officials report that the government agency intends to take a hard-line position on clergy ap-

Continued on page 35

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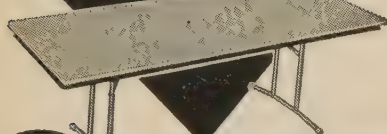


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The Hobson Case: Anatomy of a Grant

"I've never had so much trouble over \$8,000," says Julius W. Hobson of Washington, D.C., when you ask him about a grant he received last December from the Episcopal Church.

Through an administrative mixup in the national office, Bishop William F. Creighton of Washington was not informed. The resulting hoorah obscured many of the following facts:

After four years of research, Mr. Hobson, an economist with the Federal Government, brought suit against the District of Columbia school system and its superintendent, Carl F. Hansen. Mr. Hobson charged *de facto* segregation, imposed by the "track system" of the D.C. schools.

"Ninety percent of the black children were in 'tracks' that didn't lead to a college education," Mr. Hobson explains. "They just said, 'Well, you're from the black ghetto, so that means you aren't going to college,'" His research showed a 53 percent dropout rate over a five-year period.

In June, 1967, Federal Judge J. Skelly Wright handed down a decision upholding Mr. Hobson's claim. The ruling provided for free busing for Negroes in over-crowded schools, abolition of the "track system," and "substantial integration" of faculties as well as of student bodies.

In taking the case to court, Mr. Hobson incurred substantial legal expenses, and in December, 1967, Presiding Bishop John E. Hines issued a grant of \$8,000 to partially offset the debt.

The grant came from the 1967 budgeting for the General Church Program and was issued under guidelines established by Executive Council for "long-range attacks on causes of violence, to provide hope for people in ghettos."

In a letter of apology to Bishop Creighton, Bishop Hines explained that the grant did not take sides in the case, but simply assured that the judicial process would be upheld and not "lost by default, due to the plaintiff's inability to respond to it in court.

"The problems of education lie at the heart of the ghetto problem," Bishop Hines said in letters to Washington critics, "alongside and intertwined with other problems such as housing."

Criticism of the grant came from several rectors and vestries in the Diocese of Washington, who charged bad timing, administrative mishandling, and the giving of a grant to an individual.

The latter criticism was a misunderstanding, since the grant was made directly to Hobson himself, but to a Hobson v. Hansen Fund set up to defray court costs.

Some people disagreed on the merits of the court ruling, but much of the criticism was of the method himself.

Mr. Hobson is a man of seeming contradictions. He is an avowed atheist who got a grant from the Church; in cocktail-party Washington, he is a teetotaler; and in a day of anti-institution, he firmly believes in the power of the law.

Eventually, what one thinks of Julius Hobson depends on who one talks to—friends or enemies. Both are loyal.

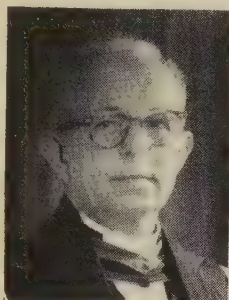
Known as "abrasive," Mr. Hobson has been involved in discrimination cases since the mid-fifties, when he was president of a PTA group through a boycott of merchants, in 1965 when he "sieged" the school board to protest a member's action and was arrested, tried, and jailed.

The vestry of All Saints Episcopal Church called Hobson's action "highly objectionable." Their rector said the Church should not grant

Continued from page 33

plications for exemption. What line of reasoning or argument the clergy will take to avoid "rendering to Caesar" is, at this point, anybody's guess.

Bp. Burroughs Retires



On February 4, 1968, the 16th anniversary of his service as Bishop of Ohio, the Rt. Rev. Nelson M. Burroughs, Vice-chairman of the Church's House of Bishops, retired.

During a distinguished, 43-year career, Bishop Burroughs served in nearly every elective or appointive office the Episcopal Church has, from deacon to member of Executive Council. In his home Diocese of Ohio, he guided a church-expansion program that resulted in the construction of 36 new buildings.

Born in Bridgeport, Conn., in 1899, Bishop Burroughs was educated at Wesleyan University in Middletown and the Berkeley Divinity School in New Haven, Conn. He served parishes in New York and was rector of Christ Church, Cincinnati, before becoming Bishop Coadjutor of Ohio. In 1952, he succeeded the Rt. Rev. Beverley D. Tucker as diocesan.

Bishop Burroughs and his wife, the former Ann Bywater Cluett, have two sons, two daughters, and four grandchildren.

The Rt. Rev. John H. Burt, Bishop Coadjutor since 1967, succeeds Bishop Burroughs (see page 24).

Charges in Colorado

Five clergymen and twelve laymen of the Diocese of Colorado have sent to Presiding Bishop John E. Hines formal charges against the Bishop of their Diocese, the Rt. Rev. Joseph S. Minnis. The nature of the charges has not been made public.

According to Denver's *Rocky Mountain News* of February 7, a

money to a man "who has said the business district ought to be burned down, or words to that effect," during the merchants' boycott.

A friend once told Julius Hobson that he was naïve to think that if he had the facts on his side, he would always win. The friend is probably right in his judgement. "I can see why they'd be upset if I lost this case," Hobson said. "Nobody wants to back a loser. But I won!"

"You're really quite a conservative, you know," a friend says.

"Don't let that story get to the papers," Hobson laughs. "You'll ruin my reputation."

Also a member of the interim Screening and Review Committee for General Convention's Special Program, Hobson believes Executive Council should be ultimately responsible for funding grants and should demand strict evaluative techniques. "If somebody came to me and said, 'Julius, I want you to give me some money, but I'm not going to tell you what I'm going to use it for,' I'd say, 'Get out of here,'" he says.

"I can't see how the Church can agonize over what is right and what is wrong," Hobson says, and his comment points up the difference between the Church's purpose and his.

An article in *The New Republic* on the Hobson v. Hansen case says, "The judges who guard [the Constitution] have a well-defined role to play, which no one else can play."

As the House of Bishops position paper on social justice said, "The money used for urban crisis is a symbol of a deeper change that must take place at every level of the Church and Nation."

Though the Hobson grant was not made from Special Program's budget, it is, in certain respects, indicative of the public opinion Special Program grants may encounter.

Change in the judicial process is the part Julius Hobson has to play; the Church is aiming at the "deeper change." In Special Program, the two have a chance to cooperate.

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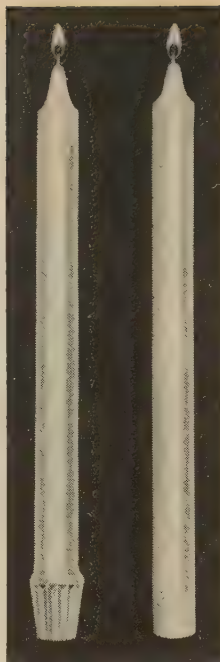
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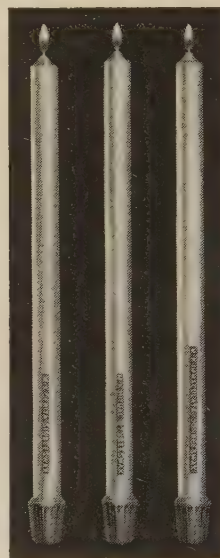
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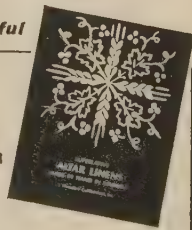
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WORLDSCENE

committee of three bishops of the Episcopal Church has already reviewed the charges and reported that if proved true, they would constitute a violation of the Church's canon law.

The newspaper also reported that a 10-member Board of Inquiry, half clergy and half lay, would be convened in New York on February 12 by Chicago's Archdeacon J. Ralph Deppen, to begin considering whether or not the charges are of sufficient substance to make a formal presentment. If a presentment is made, it must be followed by trial before a court of bishops.

A committee of Colorado Episcopalians, calling themselves "Friends of the Bishop," has circularized the diocese's nearly 28,000 communicants, calling the charges against Bishop Minnis "specious" and asking personal and financial support for him.

Episcopal Bishops On Church and War

As 2,000 members of Clergy and Laymen Concerned about Vietnam met in Washington, D.C., in early February, Episcopal bishops across the country were trying to interpret and wrestle with the questions of war protest and draft resistance.

The Episcopal Church can only express those opinions it holds collectively, was the gist of the General Convention statement on Vietnam. In holding to that, bishops are trying to work out a neutral position.

Bishop Robert L. De Witt of Pennsylvania and Bishop C. Kilmer Myers of California were already in the controversy. Bishop De Witt was forced to defend a diocesan staff member who counseled draft resisters, and Bishop Myers refused to allow a draft-card turning-in service in Grace Cathedral. Both men explained their positions, saying that the Church has to support both those who go to war and are fighting, and those whose conscience tells them they can do neither.

Bishop Horace W. B. Donegan of New York echoed those two bishops last week in a pastoral letter.

ter explaining his position. He said that law should be obeyed, but there are occasions when "the law of God supersedes the law of the land." Individual consciences must be supported on either side, he said.

In Vermont, Bishop Harvey D. Butterfield issued a letter denying charges that he advocated "opposition to law and order." He said the Church "must have deep compassion for those being torn apart" by movements toward extremism.

In North Carolina, Bishop Thomas A. Fraser, Jr., told the diocesan convention that "we must be supportive of the men . . . who are serving even unto death, . . . (but) we must recognize the moral struggle" of young people who are confused and want to be obedient citizens.

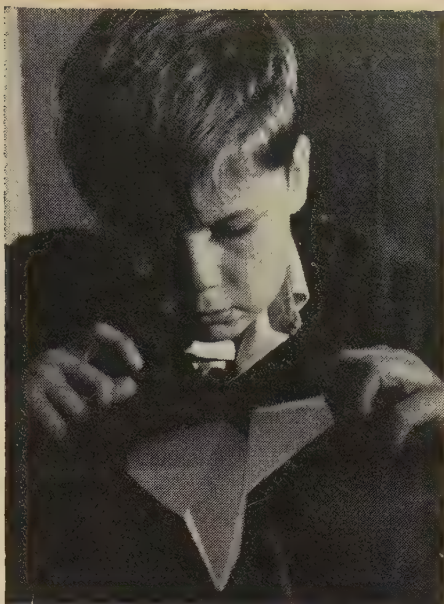
On the subject of war itself, three Episcopal bishops—William Crittenden of Erie, J. Brooke Mosley of Delaware, and Paul Moore, Jr., Suffragan of Washington, D.C.,—signed a commentary accompanying a "war crimes study." Issued in New York three days before the Clergymen Concerned demonstration, the document says in part, that the U.S. "must be judged guilty of having broken almost every established agreement for standards of human decency in times of war."

On the lawns of Arlington National Cemetery on February 6, Dr. Martin Luther King led Clergymen Concerned members in silent prayers for the military dead in Vietnam.

Spokesmen said the service "would go a long way toward exploding the myth exploited by the present administration that dissenters against U.S. policy in Vietnam 'do not care' about the American and Vietnamese dying."

Where Have All The Pupils Gone?

An analysis of church school trends, recently completed by the General Division of Research and Field Study, shows a "steady and significant decrease in the total number of persons involved in the church schools of the Episcopal Church, while total baptized membership has increased." The division also concluded that most of this decrease was reflected in a reduction in the number of children registered. The most significant



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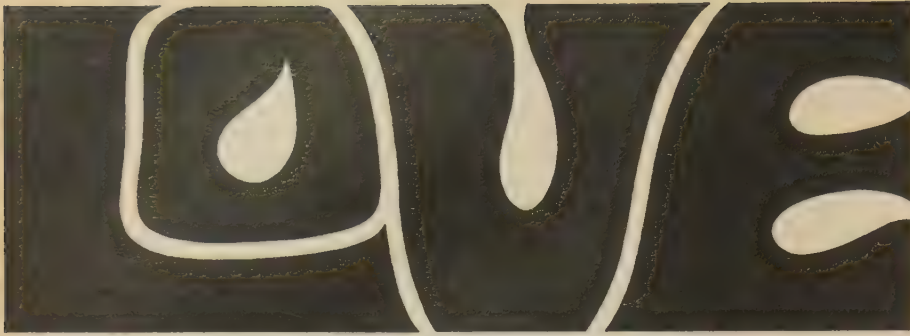
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losses occurred in urban dioceses

The study covered a period of three years—from 1963 to 1966. During this time the number of children enrolled decreased by 5.3 percent. In 1963 the church school enrollment, including adults, was 28.8 percent of the total baptized membership. In 1966 it was 26.1 percent of membership.

The figures in the study were further analysed by provinces and also by placing dioceses in urban or rural categories. The dioceses which contained metropolitan areas with populations larger than 1,000,000 persons were designated urban. A comparison of the church school figures in these dioceses and the non-urban jurisdictions revealed that the urban dioceses had a much larger percentage decrease of church school children registered than the others.

Furthermore, although the whole Church experienced a .2 percent increase in adult student enrollment and the non-urban dioceses a 2 percent increase, the urban dioceses had a 2.3 percent decrease. On the other hand, the urban dioceses had a significantly greater increase in teachers and officers involved than the Church as a whole or than the rural dioceses which experienced a decrease.

The steady decline in the total number of persons involved in church school programs in the Episcopal Church is quite evident. The data shows that this steady and continued decrease in activity and involvement is characteristic of the whole Church. In particular, the decreases in student enrollments in the urban dioceses are most crucial.

General population data indicate that this trend may be partially explained by the decreasing birth rate in the United States since 1957. Also, since 1957 infant baptisms in the Episcopal Church have decreased over 20 percent. This will probably have a significant effect on church school enrollment for the next several years.

The General Division of Research and Field Study reports that "one of the most significant findings which emerges from [this] study is that further investigation, both more comprehensive and more pre-

is necessary. . . ." The Division suggests that the decreases in church school enrollment found in their study are important for three basic reasons: 1) because this trend is the reverse of church membership and general population growth; the decrease cannot be accounted for only by a decrease in the number of baptisms and 3) the direction and intensity of church school enrollment trends are dissimilar in urban and rural dioceses.

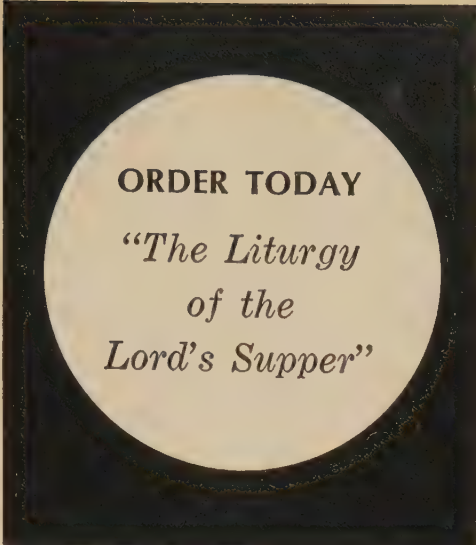
n Person

Strong-voiced and hearty at 77, former Presiding Bishop **Henry Knox Sherrill** came out of retirement recently to preach from the pulpit of Grace Church, Brooklyn Heights, N.Y. Later, Bishop Sherrill watched the institution of Grace Church's new rector—his youngest son, the Rev. Franklin Goldthwaite Sherrill. Bishop and Mrs. Sherrill's two older sons are also clergymen: the Rt. Rev. Edmund Knox Sherrill, Bishop of Central Brasil; and the Rev. Henry W. Sherrill, Executive Officer of the Diocese of Southern Ohio.

The general chairman of the 63rd General Convention—to be held in Houston, Texas, in 1970—will be the Very Rev. **Robert T. Gibson**, Dean of Christ Church Cathedral in Houston. Mr. **Philip A. Maschelette**, an attorney and leading businessman in the city, will be co-chairman.

The Rev. **Anthony J. Morley**, who was coordinator for the Episcopal Church's pilot diocese program in East St. Louis, Mo., has been named Deputy Head of the entire pilot Diocese Program. Father Morley, who has worked in the St. Louis "war against the slums" since October, 1965, when it was initiated to promote a sense of community among the area's poor, will coordinate the work of all departments of the Executive Council in relation to the pilot program.

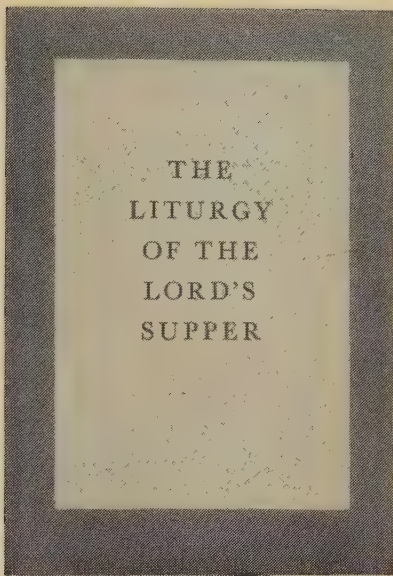
► **Mr. John C. Cosby, Jr.**, executive secretary of diocesan services or the Executive Council's Department of Communication, recently assumed new duties as Assistant Ecumenical Officer. He works directly with Ecumenical Officer Peter Day. Well-known as editor of the Diocesan Press Service, Mr. Cosby will now be responsible for communication of ecumenical news.



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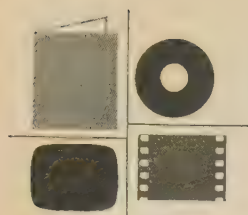
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Can Urban Life Be Human?

TOILING for seven years with materials so volatile they were affected by each day's newspaper, Jeanne Lowe at last produced *CITIES IN A RACE WITH TIME* (Random House \$10.00). Promptly afterward came 1967's summer of riots which confirmed her facts and her skillful analysis.

She looks at five cities in the eastern megalopolis that have tackled urban renewal in five different ways. Despite the tons of evidence, Miss Lowe has given the mass of facts not only coherence but literary elegance.

She sees Pittsburgh as an example of coalition between smart political operators and the old aristocratic power structure. Washington's Southwest shows the role of the private sponsor who is willing to take long risks for the sake of good design, for those amenities that cannot be calculated in money.

The Philadelphia story illustrates how one group, if it is vigorous, well-informed, and politically agile, can alter social structures. Philadelphia also provides a delightful example of "how to graft parts of an exciting modern city onto the old foundation."

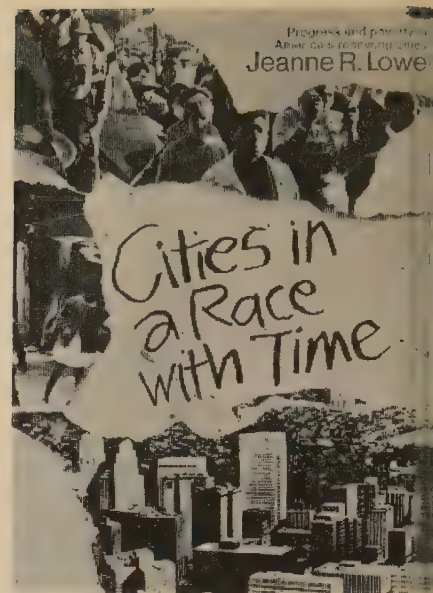
New Haven demonstrates "what federally aided urban renewal can do for stagnant older American communities." (Mayor Richard C. Lee is a wizard at the art of grantsmanship.) New York is a case of the Title I bonanza, operated largely by one high-handed official. Though she discreetly avoids libel, when Miss Lowe has finished letting the record speak on New York, Robert Moses is as demolished as one of his bulldozed slum blocks.

The book begins with a swift, brilliant survey of the factors that have left cities in their present sorry shape. As the narrative moves from city to city, certain common ailments become clear. All five cities are: 1. choking on the private automobile, 2. affected by the changing nature of employment opportunities, 3. have an indigestible clot of non-white poor, and 4. demonstrate the relationship between the quality of public schools and real estate values. Good schools are simply good politics. There is, however, discouraging evidence here that massive compensatory educational efforts like "Higher Horizons" and "Head Start" have brought few permanent improve-

Unquiet Meditations

JESUS OUR CONTEMPORARY by Geoffrey Ainger (Seabury, \$3.50) is a Grade-A, small book (123 pages in large type) which takes as its motto a quotation from Bonhoeffer: "We must persevere in quiet meditation on the life, sayings, deeds, sufferings, and death of Jesus in order to learn what God promises and what He fulfills." But these are not "quiet meditations." They are exciting; they are of today—this minute—and two of them especially: "The Justified Celebrant" and "The Man For Me" are like trumpet-calls to life in this world.

—M. M.



ments. This book fortifies the conclusions about the condition of Negro family life which has made the name of Daniel Moynihan an oath in some circles.

On the encouraging side is one factor in the story of all the cities. Though the problems are immense and the sums of money involved almost unthinkable, change has been brought about by individuals. The book has many heroes. Among these are: James Scheuer, Richard Mellon, Joseph Clark, Albert Greenfield, Mitchell Sviridoff, James Banks. As Miss Lowe says:

... individual commitment, moral concern, openness to experience, and willingness to act and take risks based on one's beliefs are essential. In spite of the plethora of organizations, increasing information, and numerous tools, the significant breakthroughs have been made not by committees or as the result of market studies, but by individuals.

The role of churches in contributing to the city's problems and assisting in their solutions is a fascinating thread to follow. *Cities* does not spare the Presbyterian barons of Pittsburgh and it notes the white Protestant flight to the suburbs. But it balances things in recounting the contribution of the American Friends Service Committee

the rebirth of Philadelphia, the part of Yale Divinity School's faculty in Haven's renewal, and the fairing efforts of councils of churches in Washington D.C. and Kansas City. He also mentions the roles of Yale, Harvard, and the University of Chicago in such a way as to raise conjecture about the exciting potentialities which have been created when a great urban unity ties into the renaissance of its surrounding city.

This book makes it clear, however, that all cities must be willing to pay for the services of a new breed of urban technicians: planners, mass transportation experts, school superintendents, mayors, city managers. The old way of thrifty caution and parsimony with a balanced budget is

no longer prudent. It isn't even good business anymore.

To salvage our cities will be enormously expensive, but the cost of many more riots may be even greater. Former Philadelphia mayor Richardson Dilworth once quipped, "What every city needs is a crisis." Actually, every city *has* a crisis.

The real challenge we face goes to the very bedrock of our civilization: can our democracy innovate sufficiently to make a technically advanced urban society work well for man as well as for machine?

Let us hope Miss Lowe's lively stories and profound analysis will both scare, and stir, us all.

—ELISABETH D. DODDS

food production. All serious students of the plight of the underdeveloped nations agree that famine among these peoples is inevitable.

The U.S. Department of Agriculture, for example, sees 1985 as the beginning of the years of hunger. I have guessed publicly that the interval, 1977-1985, will bring the moment of truth, where the human race will split into the rich and the poor, the well-fed and the hungry—two cultures, the affluent and the miserable, one of which must inevitably exterminate the other.

The Paddocks are both more pessimistic and more realistic. They pinpoint 1974 as the year of onset of general, widespread famine and round the date off to 1975 for convenience. Their book both documents convincingly the basis for their conclusion and supplies, as no one else has done, a realistic suggestion for American action during the years of food crisis.

To the problem, the Paddocks propose a cold-blooded, but logically realistic, solution. Let the developed nations not attempt (it would be logistically impossible anyway) to help all starving peoples equally. Let them instead establish criteria by which the hungry nations may be divided into three categories, to wit, those which, given food and technical help, may be able to develop into self-sufficient countries; those which cannot so develop, which are hopelessly enmeshed in their own backwardness; and the "walking wounded" which with minimal support may be able to survive.

In short, let the developed nations use their food surplus (and we will have to become much more vegetarian than we are at present if we are to have the required surplus) as an instrument of selection, helping, and indeed permitting, those peoples of the underdeveloped nations who have done best by the standards of our industrial-technical society to survive and purging the remainder. A grim solution. Does anyone have a better?

—JAMES BONNER

Division of Biology, California Institute of Technology, Pasadena. Adapted with permission, from *Science*.

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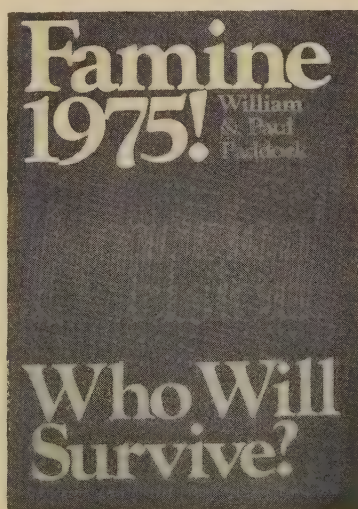
The Famine Is Coming

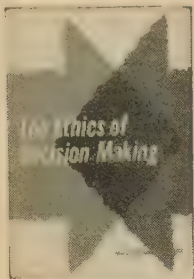
FROM THE title, *FAMINE—1975! AMERICA'S DECISION: WHO WILL LIVE?* (Little, Brown, \$6.50), one might infer that the authors, William Paul Paddock, have written an attention-seeking potboiler on one of today's ever more gripping, and therefore popular, subjects. They have not. The book is deadly serious, a solemn analysis of things to come in the food chain, together with a proposed plan of action in a field where others have failed.

The brothers William and Paul Paddock are unusually qualified to write on the subject of food, population, and related problems in underdeveloped countries. Paul Paddock has served in the U.S. Foreign Service for over twenty years, almost entirely in underdeveloped countries. William Paddock is an agronomist and has spent most of his professional life in the underdeveloped countries of Latin America. They have written one earlier book—*Hungry Nations* (1964)—devoted to the analysis of how food production might be increased in underdeveloped countries. The present volume is incomparably better—striking and gripping in style, closely

reasoned, inexorably logical. It is to be recommended to all those interested in the shape of our world in the next ten years.

The basic thesis of the brothers Paddock is that famine must inevitably come to these struggling nations, beset as they are and have been in recent years by an unprecedentedly rapid rise in population and an unforeseen slow rate of increase in





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By Harry C. Griffith

Introduction by Gertrude Behanna

"Bless you, Fr. Andrew, for making it clear that love is never what we do; it is what we let be done to us. . . . To let the light in, not the darkness out. . . . to accept that destiny, to seek, to know and then to serve the Lord of all creation, is our purpose just as it is the purpose of the peach-tree to bear peaches."

—Gertrude Behanna

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BOOKS continued

Closer than We Think

One more book on liturgical renewal may raise a chorus of ho-hums from readers. LITURGICAL RENEWAL IN THE CHRISTIAN CHURCHES, edited by Michael J. Taylor, S.J. (Helicon \$5.95), is nonetheless interesting and engaging. Its twelve essays by Protestant, Orthodox, and Anglican writers demonstrate that all current liturgical renewal is a major factor in the broad concern for Christian unity. The editor's premise: know your neighbors better at their worship, and

you will see plainly the mutuality closeness that exist among us already.

The essays concentrate on the Eucharist—its emphases and interpretations—from Harlem to French Protestant monasticism. The essays, however, are concerned with more than how we "do" the Eucharist; they are concerned with the formulated and liturgical sequence. Running throughout them is a continuous thread examining how we continue to make our Eucharist the world.

We are indebted to Father Taylor for an excellent book for the general reader. In fulfilling his intention to inform his own neighborhood, he succeeds in informing us all.

—DAVID SIEGENTHAL

FILMSTRIPS

Love, Glue, and Unity

In the quest for a reunited Church of God, "theological debate may not be our main contribution as laymen. But among all of us the unity of love must grow, for without a unity of love, there can never be a unity of belief."

Thus is *caritas* pictured as the cornerstone of ecumenism and the divine glue of unity in the award-winning filmstrip, *Foundation for Dialogue*, written, photographed, and produced by the busy and talented Sister Suzanne Noffke, O.P., and underwritten by the Dominican Sisters of Racine, Wisconsin.

Since its release, over 3000 prints of this 209-frame color film, 12-inch LP records, and discussion guides have been used by various communions in every state and many foreign countries.

Basically, *Foundation for Dialogue* is a survey of the fundamental beliefs and worship practices of Roman Catholics, Lutherans, Presbyterians, Episcopalians, Methodists, and Baptists—in that order. Each subject is introduced with a typical hymn, congregations are shown at worship, receiving the sacraments, and busy in

other aspects of Christian life. The producers make no theological judgments. Christian bodies are presented as they appear to themselves.

The filmstrip, recording, and discussion guide are available for \$3.95 from Sisters of St. Dominic, St. Clare's Convent, 5635 Eric Street, Racine, Wisconsin 53402.

—TREVOR WYATT MOORE

MGM, Move Over

The Gospel really does speak to young people, because it's young people speaking in *The Last Days of Pompeii*, a movie produced by St. Dominic's, North Hollywood, California. To guitar accompaniment, Christ, Pilate, and Judas come to life in the teenagers' voices.

The assistant rector, the Rev. Randolph K. Dales, and some of the teenagers made 8,640 still shots for cut paper characters with straight hinges. Mr. Eric Van Hamersveld, group sponsor and professional editor, helped with the film and edited it, synchronizing sight and sound frame by frame.

The eight-minute color film was part of a six-week Lenten project. With the help of Cathedral Films, in Washington studios the sound was taped, the film was edited, and the producers hope to package the film in order to share it with other groups across the country.

Reviews continued on page 42

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ANT ANTAGONISM

IF YOU THINK people were shocked when the Christ figure was portrayed as a clown in *Parable*, wait till you hear the uproar over his being pictured as an ant. Rolf Forsberg, whose creative genius brought the controversial *Parable* to the New York World's Fair, has written and directed *The Antkeeper* for the Lutheran Church in America as a television special. Already viewed in half the top fifty markets, it is being blocked in others. In New York, for instance, the Protestant Council has withheld its imprimatur, charging poor theology.

Symbolism is always risky. The symbol may offend. Its cleverness may detract from, rather than en-

hance, its message. Or it may break down somewhere along the line.

Antkeeper attempts the old story with new symbols. A gardener who keeps ants is disturbed when prosperity brings dissension to the colony. He decides to send his son to live among them. He does. And you know how that ends.

The "how" of the telling makes *Antkeeper* an exciting visual experience. Robert Crandall, who won praise for his insect photography in the late Walt Disney's *The Living Desert*, is responsible for the superb ant photography.

The auditions committee of the Protestant Council of the City of New York, in rendering its negative

judgment, said, "The film elicited stimulating discussion within the committee." This, of course, is exactly what this sort of program is intended to do. It does it well.

Antkeeper is available for local television broadcast. Auditions are available through the Broadcasting and Film Commission of the National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027. Later this year it will be available for showing to groups.

Either way, *The Antkeeper* raises healthy theological issues in a unique and exciting manner.

—ROBERT M. G. LIBBY



Between War and Love

HOW I WON THE WAR, Richard Lester's latest contribution to the film world, is a disappointment. Expecting to garner material for future cocktail party sieges as well as personally thought-provoking grist for the mill, I encountered instead a movie filled with an unintelligible jumble of clipped cockney, a confusing series of flashbacks, and a few sterile glimpses of the famous John Lennon. Holding all this barrage together is a strong polemic against war, a "message" which is achieved throughout by the precarious juxtaposing of humor against non-humor.

The trouble began when my just audible laughter got so ensnared in a grimace of horror (some appropriately call this a "gag") that I was reduced almost immediately to sitting resolutely and unhappily braced in readiness for the next onslaught. Okay so far, except that somehow all the onslaughts together remained empty. The net result: a crass portrayal of the futility of war. Or, to be more accurate, the futility of human existence.

Along with some excellent photog-

raphy, there are some good laughs, but the cliché-ridden speeches of young Lieutenant Ernest Goodbody, the trading of bubble gum cards among the generals, the drills with rifles, to mention only a few scenes. And of course the ridiculous reasons for war are well summarized by the assignment of this particular English troop: to build a cricket pitch between enemy lines in North Africa.

The film fails for two reasons. First, too many of the humorous scenes are old hat, reminiscent of the 1940s, and the throwing and interminable chase

nedies thirty years ago. Granted, funny to see that men in the army, especially the brass, are subject to the contingencies of existence as the Aurels and Hardys of life, but this is rather too thin a base for the maturity of a "humorous" film's humor. The second reason for failure is more disturbing. Basically, the film tests our senses, but not our feelings. We are shocked, even horrified, but never quite moved. So there's no real story in *How I Won the War*—only indignation and resentment at the preposterousness of this confused portrayal of humanity's sins against itself. At one second thought, this resentment may in fact signal the very success of the film and its message.

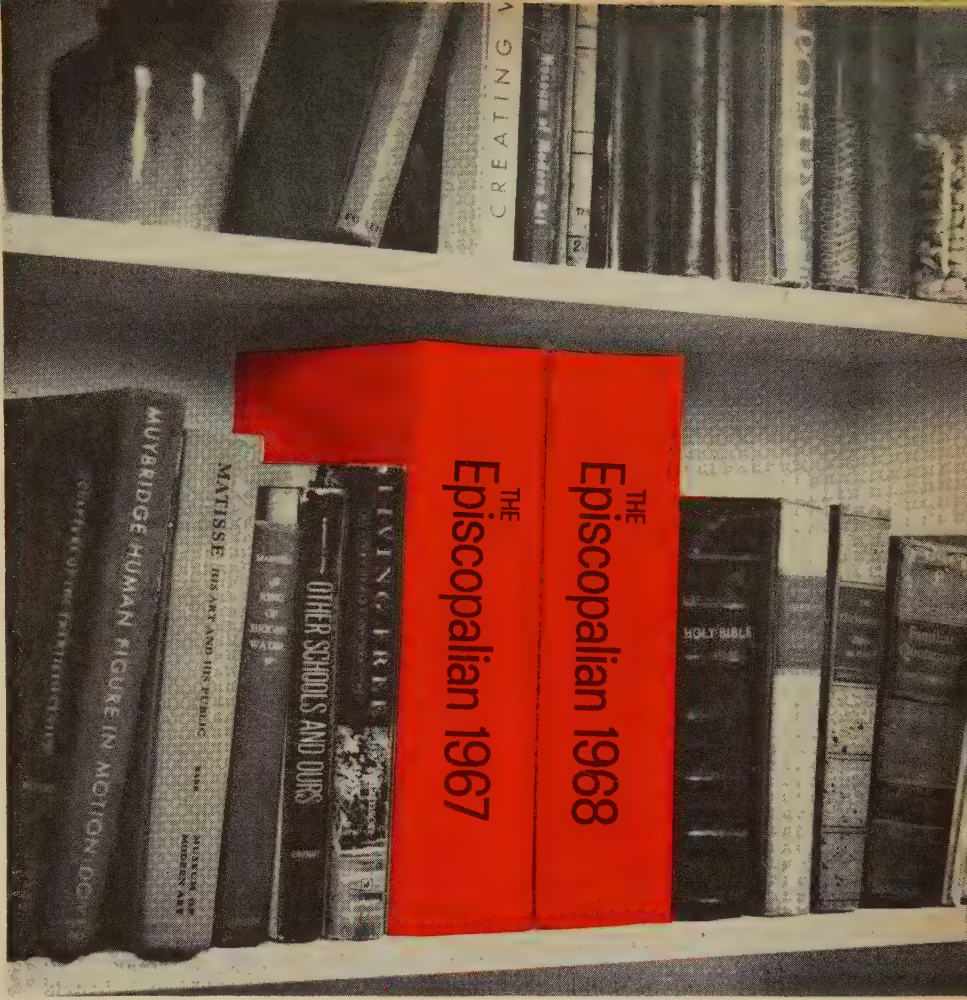
Elvira Madigan, a Swedish movie written and directed by Bo Wittenberg, is one of the season's most exquisite visual achievements. Set in unlit fields amidst eager, delighted laughter, the film weaves a delicate love story into the music of a Mozart piano concerto.

For some viewers, this forthright story of the love between a tight-rope walker and an army officer may be too romantic, too sentimental, too unreal, too much a part of its nineteenth-century setting. The story is perhaps like a piece of grass with which Hedger toys and then muses to her lover: "If there's a blade of grass next to your eyes, you see it very clearly, but the rest of the world is blurred." This film's blurred world, presented to our responsible selves, may make the love it in *Elvira Madigan* seem a little too remotely pristine.

Yet the film is more than mere sentimentalization; or an exercise in flawless photography, though well worth seeing for this reason alone. At one point Sixten, the gallant soldier now befrocked by love, says, "There are times when we must not ask how much things cost." In many ways, this one thought summarizes the whole story, and the whole love thing.

For the Christian, the parallel is obvious. Like the gospel story, we leave *Elvira Madigan* hoping we can believe in a power of love which at great cost finally allows a blurred world to see itself more clearly.

—JOAN HEMENWAY



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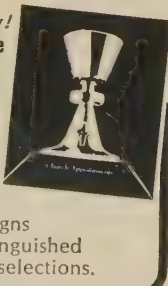
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St. John's Episcopal Church, Worcester, Mass., offers free a bronze bell, approximate weight 1½ tons, for use in a suitable location. The bell is a memorial, and the parish reserves the right to determine suitability of future use. The parish cannot be responsible for moving the bell. Please write to the Rev. Richard A. Hennigar, 166 Holden St., Worcester, Mass. 01606.

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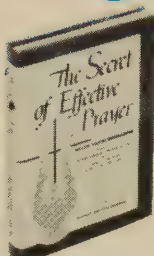
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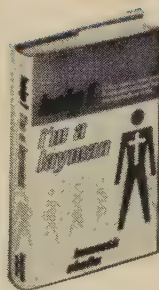
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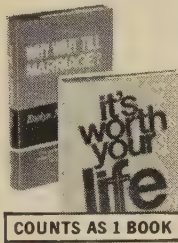
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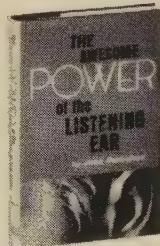


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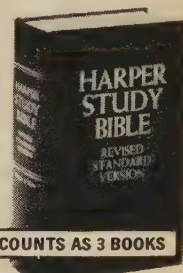
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EMBER DAY

(Perpetua and her Companions, Martyrs of Carthage, 202)

EMBER DAY

(Thomas Aquinas, Friar, 1274)

EMBER DAY

SECOND SUNDAY IN LENT

(Gregory, Bishop of Nyssa, c. 394)

(Gregory the Great, Bishop of Rome, 604)

THIRD SUNDAY IN LENT

(Patrick, Bishop and Missionary of Ireland, 461)

(St. Joseph)

(Cuthbert, Bishop of Lindisfarne, 687)

(Thomas Ken, Bishop of Bath and Wells, 1711)

(James De Koven, Priest, 1879)

(Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332)

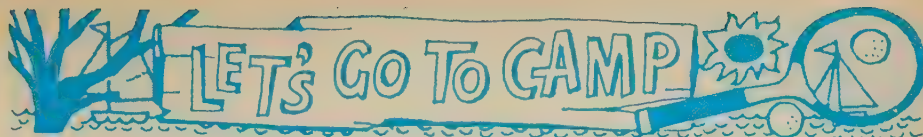
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Schools continued on page 52
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A Policeman's Lot Is Not A Happy One

Continued from page 23

Most policemen would be more than happy to work as closely with clergy-men as possible. Too often, however, the minister enters the situation in a negative, antagonistic manner, espe-cially in family disturbances.

One of the worst calls an officer can get is a wife or child calling for a squad car. When the squad arrives, the husband (especially if he has been drinking) becomes a wild man. The man is usually taken to the station and locked up on the wife's complaint.

Enters the minister, complaining that this is no way to solve the problem. We try to explain that we would prefer not to lock up the man, but two things stand in the way: first, the wife signed a legal complaint against the man, and second, the policeman has no other avenue open when possible physical harm is present.

Usually these cases are not sponta-neous, but are the product of a long history of growing tensions in the family, of which the minister is aware. If the minister would forewarn the de-partment of such situations, then when trouble does break, the minister could be reached, and the legal appa-ratus could be held back or forgotten.

Improvements in the relationship between policemen and society must begin in the family unit and continue all the way through local, county, and state legislatures. And at all these points, the clergyman can help trans-late the problems on both sides. ◀

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Watermelons, Walnuts and the Wisdom of Allah

ONE DAY as the Hoca was working in his little garden, he became very warm. Seeing no one about, he slipped off his turban to cool his head a trifle; then he sat down in the pleasant shade of a walnut tree. Now, the Hoca's mind was seldom idle, and while he relaxed for a few minutes in the shade, he meditated upon the great wisdom of Allah. Chancing to note a fine watermelon in the garden, he smiled to himself. "Now *there*," said he, "is something I'd have done differently had I been Allah. See that great, lovely watermelon growing on a spindly little vine, and then consider the walnut, a midget nut upon a great and lordly tree. Ah, who can fathom the wisdom of Allah? If I had been arranging matters, I should have given the walnuts to that puny vine, and reserved the watermelons for this magnificent tree." So musing, he nodded off for a nap.

Suddenly a walnut fell from the tree and landed with a substantial thump on the top of the Hoca's bald head. Awakened, the Hoca ruefully rubbed the lump which had begun to swell on his scalp. Then an understanding smile spread over his face. In due reverence, he fell to his knees.

"Oh, Allah!" he murmured, "forgive me my presumption. Thy wisdom is indeed great. Suppose I had been arranging matters? I should just now have been hit upon the head by a *watermelon*. Ah, Allah, great indeed is Thy wisdom!"



From *Watermelons, Walnuts and the Wisdom of Allah*. Copyright © 1967 by Barbara Walker. Illustrations copyright © 1967 by Harold Berson. Reprinted by permission of the publisher, Parents' Magazine Press.

KNOW YOUR DIOCESE

When former slaves from the United States first arrived in Liberia in 1822, the Church was with them. Anglicans were among these freedmen who elected to settle in an alien land among alien people. Almost immediately the settlers petitioned the Church for a clergyman. For several years, a legal problem made it impossible for the Church to meet the request. With the appointment of the Rev. Thomas Savage in 1835, the Episcopal Church began formal work in Liberia. In 1850, a missionary district in Liberia was created and the Rev. John Payne was elected to become its first bishop.

Liberia's population is estimated at 1,500,000. About 13,000 descendants of the freedmen live along the coast and are leaders in the country's social structure. The remainder of the inhabitants is tribal-oriented. There are more than twenty tribes, each with its own language and mores. Missionaries, as well as the Liberian government, realize that barriers separating the groups must be eliminated.

Less than ten years ago, only 35,000 persons were engaged in cash-producing work; today, almost 100,000 are. The Episcopal Church in Liberia realizes that if all Liberians are to share in the nation's economic growth and to help direct its social and political future, educational opportunities must be offered beyond those made available by the government. The government has welcomed Church educational programs as an invaluable contribution. Many leaders, including the wife of Liberia's President William V. S. Tubman, are graduates of church schools.

Small primary schools are attached to many of the Episcopal Church's missions, and the Church maintains two large day schools and four boarding schools, with approximately 1,500 students.

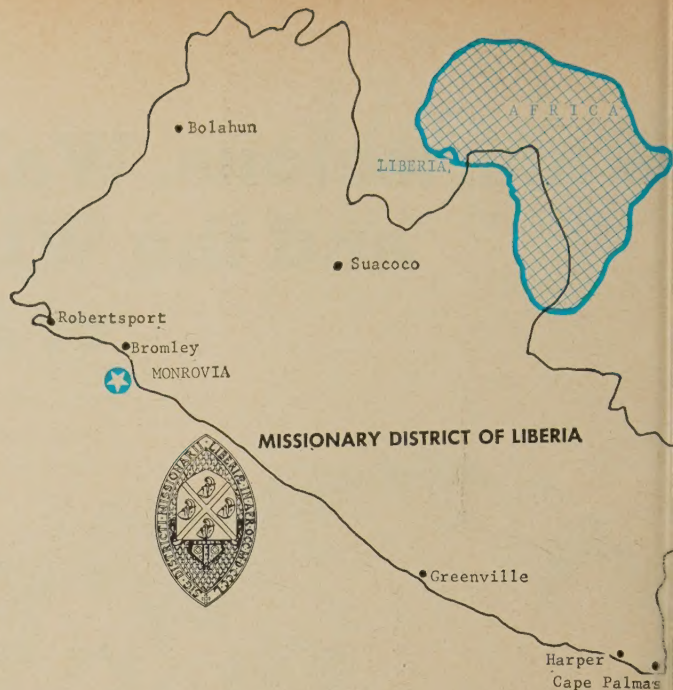
Cuttington College, reopened at its present location in Suacoco in 1949, offers a four-year college program for qualified students from the Church's revitalized primary-secondary school system.

The Order of the Holy Cross began work in Bolahun in 1922 and shortly thereafter built a church, school, and hospital. A number of preaching stations and small schools have extended the outreach from Bolahun into the interior.

The Episcopal Church has clinics at Cuttington College and at Harper in the Cape Palmas Sub-District. The Episcopal, Lutheran, and Methodist Churches maintain Phebe Hospital at Suacoco. Built by Lutherans, this sixty-bed hospital is one of the most modern in West Africa (see *March, 1967, issue*).

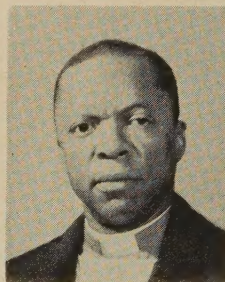
Twenty-eight priests and deacons minister to the 12,145 baptized members (7,736 communicants) of the Episcopal Church in Liberia. Five clergy are American missionaries. Americans work side by side with Liberian lay workers, including almost 400 teachers, some twenty medical workers, and 189 lay readers. Outside the capital city of Monrovia, there are approximately sixty organized missions and almost an equal number of small preaching stations.

The Missionary District of Liberia and the Diocese of



Newark are in their fourth year as companions in Mutual Responsibility. Bishop and Mrs. Leland Stark of Newark visited Liberia and represented Presiding Bishop John Hines at ceremonies honoring retiring Bishop Bravid W. Harris and the institution of the new bishop, the Rt. Rev. Dillard H. Brown, Jr.

The young people of Newark have sent a gift for new buildings at St. Mark's school near Kakata, and the Diocese of Newark has helped build the Dunbar School in Cape Palmas. The Diocese of Tennessee improved transportation and communication for their fellow Episcopalians in Liberia by making them a gift of a Cessna airplane.



Elected Bishop Coadjutor of Liberia at the 1961 General Convention, the Rt. Rev. Dillard H. Brown, Jr. became Bishop of Liberia in January, 1962, upon the retirement of the Rt. Rev. Bravid W. Harris.

Born on June 20, 1912 in Marietta, Georgia, he graduated in 1939 from Morehouse College in Atlanta. He earned a Master of Theology degree from the University of Southern California and attended General Theological Seminary, New York.

Ordained to the priesthood in 1941, his first appointment was as curate of St. Martin's Church in New York City. After two years there, Bishop Brown became vicar of the Church of the Incarnation, Jersey City, New Jersey, where he served from 1943-46. He then became rector of St. Luke's Church in Washington, D. C., where he remained until his election to become Bishop Coadjutor of Liberia.

During his ministry in the Diocese of Washington, Bishop Brown held numerous diocesan posts, as a member of the Executive Committee, the Department of Social Relations, the Department of Missions, the Department of Promotion, the Committee on the State of the Church, and the Ecclesiastical Court. Bishop Brown was a member of many church organizations in New York, Newark, and Washington.

Miss Sarah V. Ross and Bishop Brown were married on February 13, 1942; the Browns have two children.